The Congregationalist

Vol. CIX No. 20 May 15, 1924

Pilgrim Church, Lansing, Michigan

Rev. John P. Jockinsen is pastor

INTERESTING NEW YORK INCIDENTS, by Frederick L. Fagley

"EXCEPT THE LORD BUILD THE HOUSE," by T. Rhondda Williams

THE COPEC CONFERENCE—A LONDON LETTER

HUGUENOT–WALLOON TERCENTENARY

Membership and Benevolence Statistics of the Congregational Churches

For 1923

State	*Total Accessions* 1923	*Membership* 1923	*Net Change (Net gain in bold face)*	*Apportionment Contributions* 1922	*Apportionment Contributions* 1923	*Latest Apportionments*
Alabama (White)	198	2,670	635	$795	**$880**	$2,200
Alabama (Colored)	86	1,184	41	2,233	**862**	2,300
Alaska	0	82	17	149	**71**	Included in Wash.
Arizona	141	1,029	**85**	3,161	**1,899**	3,500
Arkansas	19	807	35	626	**613**	Included in Mo.
California (North)	1396	17,162	716	49,936	**62,755**	108,000
California (South)	3014	22,278	**1,066**	111,883	**127,753**	140,000
Colorado	1333	12,957	274	18,793	**18,910**	60,000
Connecticut	4077	77,758	**978**	338,649	**348,308**	590,000
District of Columbia	214	4,118	210	13,831	**13,806**	24,000
Florida	415	2,992	**166**	11,813	**13,762**	10,000
Florida (West)	43	454	80	111	**184**	Included in Alabama (White)
Georgia (White)	92	2,526	196	1,969	**1,760**	3,000
Georgia (Colored)	104	1,767	24	902	**655**	2,000
Hawaii	986	10,059	89	43,909	**47,731**	54,000
Idaho	144	1,742	106	2,003	**2,458**	7,000
Idaho (North)	113	905	**51**	688	**761**	Included in Washington
Illinois	5263	61,093	**776**	*260,546	**281,904**	425,000
Indiana	361	5,780	**20**	10,757	**11,888**	18,000
Iowa	2749	40,605	436	97,889	**93,929**	192,000
Kansas	1139	16,157	253	40,507	**40, 986**	90,000
Kentucky	88	788	**96**	1,512	**1,550**	500
Louisiana (White)	70	685	93	1,070	**994**	1,800
Louisiana (Colored)	197	1,092	**111**	771	**873**	1,800
Maine	1144	22,353	22	71,642	**74,665**	125,000
Maryland	48	549	72	770	**1,182**	1,800
Massachusetts	9610	151,913	**2,624**	656,832	**693,546**	1,087,500
Michigan	3253	40,554	**279**	100,939	**121,447**	205,000
Minnesota	2178	26,737	272	86,658	**91,471**	160,000
Mississippi	23	365	**16**	209	**436**	600
Missouri	1094	10,843	**379**	46,674	**49,830**	60,000
Montana	602	5,393	56	6,239	**5,811**	15,000
Nebraska	1670	20,521	66	44,533	**47,692**	100,000
Nevada	0	166	**0**	700	**707**	Included in No. Cal.
New Hampshire	1016	20,251	**104**	68,706	**67,452**	125,000
New Jersey	1134	13,117	**484**	91,057	**97,808**	120,000
New Mexico	106	564	**70**	732	**711**	1,200
New York	4803	68,206	118	234,297	**243,346**	400,000
North Carolina (White)	75	609	**27**	1,020	**1,200**	1,200
North Carolina (Colored)	398	3,424	82	1,746	**1,929**	3,000
North Dakota	762	8,549	20	10,760	**9,923**	25,000
Ohio	3495	48,853	138	159,577	**164,931**	275,000
Oklahoma	258	3,061	**68**	3,300	**2,590**	9,000
Oregon	578	6,519	428	12,553	**12,504**	25,000
Pennsylvania	808	14,733	**182**	18,040	**23,370**	40,000
Porto Rico	84	935	**56**	3	**67**	800
Rhode Island	478	10,067	32	52,886	**52,247**	70,000
South Carolina (White)	5	173	16	462	**163**	500
South Carolina (Colored)	20	409	**17**	155	**101**	400
South Dakota	1504	15,010	**631**	25,319	**24,684**	30,000
Tennessee (White)	71	925	**32**	1,212	**1,242**	1,500
Tennessee (Colored)	37	557	168	1,110	**1,009**	1,500
Texas (White)	292	2,060	189	4,643	**5,236**	7,500
Texas (Colored)	52	409	**1**	303	**400**	1,000
Utah	59	1,553	150	836	**545**	2,000
Vermont	1033	23,393	129	85,152	**95,713**	100,000
Virginia	11	350	4	448	**550**	1,200
Washington	1660	15,784	**403**	50,823	**52,302**	87,800
West Virginia	26	364	**20**	2,341	**2,367**	Included in Ohio
Wisconsin	2727	33,175	317	84,134	**92,923**	160,000
Wyoming	324	2,034	**64**	2,068	**2,018**	3,000
TOTALS,	63680	861,168	**Net Gain 3,322**	$2,943,382	†**$3,119,410**	$5,011,600

*This is the correct total for Illinois for 1922. Confusion in presenting returns to the National Council office led to an incorrect statement in the 1922 Year Book.

†The total for 1923 which is comparable with the 1922 Apportionment Contributions is $3,092,732. This is due to the fact that in the total of $3,119,410 are included $26,678 of W. B. M. I. receipts for items not reported in 1922.

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The Editorial Outlook

Congregationalists Are Gaining

CONGREGATIONALISTS are gaining in membership and in missionary giving. The forthcoming *Year Book* will show that the statistics for 1923 are encouraging, the membership gain for the country having been 3,322 and the Apportionment contributions for benevolences increasing $48,350 over 1922, and crossing the three million dollar mark. In membership some of the more notable gains by states in 1923 over 1922, were, Massachusetts, 2,624; Southern California, 1,066; Connecticut, 978; Illinois, 776; South Dakota, 631; New Jersey, 484; Missouri, 379. The heaviest membership losses were in Northern California, 716; Alabama (white), 635; Iowa, 436; Oregon, 428; Wisconsin, 317. The states which lead in Congregational church membership are, Massachusetts, 151,913; Connecticut, 77,758; New York, 68,206; Illinois, 61,093; Ohio, 48,853; Iowa, 40,605; Michigan, 40,554; California (Northern 17,162, Southern 22,278) 39,440; Wisconsin, 33,175. In Apportionment giving Massachusetts leads with $693,546 and Connecticut, Illinois, and New York follow next in order. A complete table by states appears on the second page of this issue. The five million dollar goal is still in the distance but we are getting nearer to it. May 1924 be a year of gains all along the line, especially in the things of the spirit and in Christian service.

Color Line Forgotten

THE chief editorial writer of a well-known daily newspaper sends us the following editorial with the remark that in his own newspaper it might not meet with the approval of "the man higher up." *The Congregationalist* is glad to publish it:

The National Assembly, a student group belonging to the Young Women's Christian Association, has elected to the office of first vice-president a Negro girl. She is Miss Emma McAllister, a junior in Spellman Girls' Seminary, Atlanta. The new president of the Assembly is a student from the University of Texas; the second vice-president is a Wellesley student; the secretary is enrolled in Wesleyan College at Macon, Ga. Thus it appears that two of the four officers are from Southern institutions. Those two and a Wellesley girl are to conduct the affairs of the Assembly in collaboration with a girl of color. Not a word has been heard of resignations. Male students, coming from Southern states to a great Eastern university, were horrified at the idea of sleeping in the same dormitory with a colored student. Young women are supposed to be more sensitive to unpleasant situations than young men. Yet here we discover them willing to serve on the same board of officers with a girl whose skin is dusky and whose ancestors presumably were slaves. Race prejudice is a factor which has to be reckoned with. But whenever higher considerations of human fellowship have erased such prejudice, heavenly choirs must break into spontaneous singing.

Jews Claiming Christ

THERE has been noticeable in recent years a considerable and increasing tendency on the part of educated and progressive Jews to recognize with pride the fact that Christ was one of their own race and nationality. Some of them assert that he was the greatest of all their prophets. In a recent issue of the *American Israelite* is the report of a great crowd assembled at Temple Emmanu-El, New York, where Dr. Nathan Krass, before a record congregation, denied that Jews were responsible for the crucifixion of Jesus. He said, among other things: "The modern Jew, looking forward, not backward, cries out of the depths of his soul: 'Do not bother about those who anciently crucified Christ on Calvary. Stop! Stop crucifying Christ today.'" He declared that Jesus taught Jewish doctrines, his disciples were Jews, his friends and associates were Pharisees, "those much maligned and little understood leaders of the Judaism of Jesus' day. Therefore the Jews had no reason to crucify Jesus, or to

be *particeps criminis* in his death. The priests, who were in league with Pontius Pilate, were corrupt Sadducean politicians, Roman sycophants, who were intimidated by Pilate," and Pilate himself assumed the responsibility for the crucifixion when he declared to Jesus, "Knowest thou not that I have power to crucify thee and have power to release thee?" The accuracy of the interpretation by Dr. Krass may be questioned, but it is significant that he and others would evidently rejoice if they could remove from their race the stain of responsibility for the rejection and death of Jesus. So far as they can today they would drown out the cry of the crowds, "Crucify him" by the acclaim of the multitudes who shouted hozannas in his honor. We may well remember the prayer of Jesus, "Father forgive them for they know not what they do," and join with the modern Jewish leader in pressing the message of the hour for both Jew and Christian—"Stop crucifying Christ today."

The Elections in Germany

THE results of the German elections held on May 4 seem to give ground for optimism. The German Coalition, formed from the German People's Party, the Centrum and the Democratic Party, according to reports the day following the election had 229 seats in the Reichstag as against 180 seats for all other parties. The important thing, however, is that "the policy of fulfilment" as against a break with the *Entente,* and a qualified acceptance of the Dawes plan as against its summary rejection have been favored by the German people in an election in which the vote polled was large and apparently representative. Strong Communist and Nationalist gains were disconcerting features of the election. In fact the returns may not indicate the full strength of the Nationalists as many who would by preference have voted for extreme Nationalists are said to have supported the Democratic Party in the belief that to vote the Nationalist ticket would have been to play into the hands of Poincaré, who, it is assumed, would have welcomed a Nationalist reactionary victory as evidence of a revengeful and menacing attitude on the part of Germany.

The Socialists—readers are reminded that *Socialists* and *Communists* are not identical—despite certain losses have the largest representation of any single party, and for this reason it was believed that President Ebert might call on some of that party to form a government. It is probable that the present government will remain in office without material change of foreign policy. Foreign Minister Stresemann will be an important factor in the new situation. His party, the German People's Party, is said to have lost many votes to the Nationalists owing to division in its ranks.

Milwaukee-Downer's Endowment

THE Congregationalist frequently through news and comment lends its influence to the educational institutions that have developed out of our Congregational life in their appeal to the Congregational constituency for support; it is not often that we are privileged, instead of a word of appeal, to convey a word of congratulation upon a campaign already accomplished. We therefore welcome the opportunity to say that Milwaukee-Downer College recently completed successfully its effort to raise an additional endowment fund of $300,000. To this amount the General Education Board contributed $100,000. The total endowment has now reached over $1,000,000 and the result has meant, among other benefits, an increase of salary to members of the Faculty, additions to the Faculty, and enriched curriculum.

The College has a large field as it draws from the whole Middle West, and has occasional students from the South, and the Atlantic and Pacific States. It is the only Protestant College for women in Wisconsin. It has corporate membership in the North Central Association of Colleges and Secondary Schools, the American Council on Education, and the American Association of University Women. Its present condition and future prospects look bright.

Union and Dis-union

THE church union situation in Canada has taken new the unexpected developments; which, regrettable as they are, are not without deep significance in relation to the general problem of church unity.

In former references to the church union movement in Canada *The Congregationalist* has emphasized the fact that throughout the movement a Presbyterian minority with a voting strength in the General Assembly of about twenty-five per cent. of the members of that body has been persistently and irreconcilably opposed to union. With the Methodist Church solidly for union, and the Congregational churches almost a unit in favor of union, the action of the Presbyterian General Assembly in voting by a large majority to proceed with union brought the whole matter last year to the point where Methodists, Presbyterians and Congregationalists were ready to lose their identity in the United Church of Canada.

Property rights and interests were naturally involved and it became necessary to seek enabling legislation from the Provincial and Dominion parliaments before these rights and interests could be transferred to the new united church. In former unions in Canada the State has interposed no difficulty and has not presumed to question the authority of ecclesiastical bodies to determine their own affairs. When churches according to due usage and in their properly constituted bodies have made decisions affecting their own status the State has passed such legislation as was desired as a matter of course. In some of the Provincial parliaments, in the present instance, the enabling legislation passed after strenuous opposition, but in the Ontario Legislature a strange and unheard of situation developed.

When the bill providing for enabling legislation came up in committee the ecclesiastical authority of the church courts was set aside and the bill was amended seriously altering the whole basis of union, especially in the provision for voting by local churches—a principle that has already been rightly recognized in relation to *Congregational* churches, but that has never been recognized by either Methodists or Presbyterians.

It has been interesting to see the intensely sectarian Presbyterian minority insisting very vigorously upon

Congregationalism where it suits their bitter fight against union to do so, though one can be reasonably certain that had the case been reversed, and the General Assembly voted against church union there would have been the most vigorous upholding of the action of the Assembly and vigorous refusal to allow local Presbyterian congregations to vote themselves into the united church, taking their property with them. The enabling legislation, as sought by the pro-unionists, made what was deemed just provision for the protection of the rights and interests of the Presbyterian minority and for churches that voted definitely *not* to go into the union.

More significant and startling factors, however, which appeared in the Ontario Legislature's action, were the fact that the Episcopalian members of the Legislature were almost a solid block against the union proposals, only 2 out of 17 Episcopalians voting favorably on a matter that in no legal or ecclesiastical way concerned the Church of England in Canada, and the fact, also, that the "wet" members were a solid block against the enabling legislation, the outstanding anti-prohibition leader in the House being the champion of the Presbyterian anti-union element and the leader of the attack upon the bill. The crucial amendments to the bill in committee led to its withdrawal by those seeking its passage and the pro-unionists have now transferred their activities to the Dominion Parliament at Ottawa. At the moment of writing both parties, with eminent counsel, have rallied to the Canadian capital for the struggle. If Ottawa passes the enabling legislation, as seems likely, it is doubtful whether any Provincial Legislature will persist in obstructing the union movement. But legislation was sought first in the Provincial Parliaments with a view to hurrying the consummation of union, which is now inevitably delayed.

There is on the part of some a cynical disposition to remark that Canada which yesterday seemed to be leading the world in the matter of union is today an armed camp. But sane, well-balanced judgment should not be obscured or misled. If the union movement is a good movement it is none the less good because intense sectarians, anti-prohibitionists (mainly because the Methodist church has been strongly prohibitionist) and those who represent the older ecclesiastical hierarchies are opposing it. There can be little question that the union movement is going on, even if political elections have to be fought upon the issue. *The Christian Guardian* (Methodist) sounds an aggressive and warning note assuring legislators that the power that broke the Family Compact and the effort to establish a State Church in Canada will again break those who use the power of the State to prevent the organized churches in Canada determining their policies and the conditions of their association.

The whole situation should enforce the fact, that is too often forgotten, that Christian unity is not an ideal to be attained by optimistic thought and endeavor but a practical problem, the solution of which is full of difficulties and dangers. The drawing together of denominations instead of creating unity is likely in other places, as in Canada, to produce a militant and irreconcilable sectarianism. But if the drawing together of the denominations is sound, and in harmony with the ideal of unity, it ought to go on no matter how great the sectarian opposition. There is an *ideal* of unity that men ought to seek and practice, even though other men ignore its claims or reject its conditions. The Church in its progress always throws out a vanguard and a rear guard. The vanguard may well be where the church of today is likely to be tomorrow and unionists in building for the future should take this into account. But if the rear guard refuses to move with the main army must the Church refuse to go on? It is not insignificant that while the Presbyterian opposition to union in Canada is not all Fundamentalist practically all the leading Fundamentalists in Canadian Presbyterianism are opposed to union.

Safety and Danger

THE juxtaposition of two articles in a recent number of the *British Weekly* has led in our reading of them to some reflections upon the nature and limits of safety and danger in relation to human life.

In a brilliant and deep-seeing leading article, entitled *L'Appel de la Route,* a coinage of the French Army for that strange power which revives exhausted men and brings them back to the road when apparently past all power of going on, Rev. Roderick Macleod says of this "demand on the last resource":

> Long before the French Army learnt to answer *L'Appel,* Nature had taught her profitable servants to answer its equivalent. Biology is not so sure as it used to be that the world is the abode of the strong. It may be no more than their lodging. It is the abode of the creatures who, in the struggle for life, put their resources to the last push; and in that test the strong may perish and the weak survive. The notable advances in human progress have been made on the same trying condition. It is not Safety First that has brought us where we are. It was safer to stay ashore than to put to sea; the shore was firm and reliable, the sea unstable and treacherous. It was safer, too, to leave the air to the birds and the clouds. But the Call sounded and found some prepared to venture their resources against the untried elements; and we have the navies of the sea and of the air. There seems to be little exemption from that law. Advance depends not on what can be done easily, or on what any one can do as every one does it. The demand for life on those terms is greater than the supply, and the slack-handed "begin to be in want." Advance depends on readiness to despise danger, to exploit the last resource and to go one better than the crowd.

That is finely put, and it is a sound interpretation not only of practical life, but of life's deepest philosophy. But there is another side. Turning over the page our eye passed immediately from this paragraph to an editorial on *Safety in the Air.* The editorial dealt, it is true, with "safety" in the sense of preparedness and national defence, but in our mind it has stood over against Mr. Macleod's statement: "It was safer, too, to leave the air to the birds and the clouds."

Upon what terms was this rivalry of birds and clouds to be undertaken? Upon the simple terms of danger? Is there glory in seeking the clouds in an unsafe plane, structurally weak, defective in mechanism, or temporarily disordered? There may be a thrill in sailing stormy seas, an acceptance of risk and challenge, with-

out which human nature would be a much less noble thing, but would the risk assume so noble an aspect if one's boat were neglectedly unseaworthy or unequipped to outride the storm? There is, apparently, in the most thrilling and justifiable of exploits an element other than that of mere risk and danger that gives to such enterprises their value; and there is likewise a place for safety in the most hazardous of undertakings.

We cannot presume to make this distinction in detail. The utility and need of assuming risks and facing dangers can hardly be set forth as the sole basis of justification. There lies in human life something that responds to a deeper challenge than that of mere need or utility. North Poles, high mountains, and wide seas confront an irrepressible urge in the human spirit with something more than interest in science and geography. Man measures himself against great and seemingly impossible tasks.

And yet there are risks that are as foolhardy and ignoble as seeking the air in a damaged and defective airplane, or turning to the seas in a water-logged boat. In our social life we have taken, and encouraged, such risks too long. Paternalism in government and legislation is open to the charge that it is seeking to make society too safe—that it is breaking down individual initiative and capacity. It is by no means a meaningless or baseless charge. Many who are urgent for the passing of corrective and protective social legislation realize very clearly the danger that such measures imply. But not only is this a danger that, it seems, must be hazarded in the modern complex world, but it is incurred in the removal of dangers that ought not to be permitted to exist.

Society too long encouraged the strong to the neglect of the weak, and we have been paying the price of a personal liberty that has been used too exclusively for selfish ends, and a strength that has been indifferent to the claims of society as a whole. There may be such a thing as making society too safe by taking out of life the elements of individual initiative, personal liberty and self discipline and control. But paternalism has a proper and necessary work to perform in stopping the leaks in the social ship, and in pulling the monkey wrenches out of the machinery of life. Life, individual or social, should never cease to be an adventure, but there is no reason why it should be a tempting of Providence. Life's adventure ought to be an expression of God-implanted instincts and impulses and not a disregarding of basal laws and principles.

The Minister's Everyday Life*

An Editorial Review

IT is no disparagement of Dr. Lloyd C. Douglas' book *The Minister's Everyday Life* to say that for us the most interesting page is that containing its dedication—for to those who know its significance here is the secret of all that follows and the explanation of all that is deepest and richest in an unusual book and in its most unusual author. This dedication reads:

> This Book Is Dedicated
> To the Honored Memory of a Minister:
> ALEXANDER J. DOUGLAS
>
> An interpreter of liberal thought at a time when it was not uncourageous to be progressive; a country pastor who considered no day too cold, no mud too deep, no journey too long, if he might ease some burden through the proffer of a friendship that asked little and gave much.

One afternoon a year or so ago the present writer sat with Lloyd Douglas on the deck of a Nantasket boat. A friendship begun strangely through correspondence had struck deep roots before there had ever been a personal meeting, and this summer afternoon's outing to Nantasket had afforded the first opportunity for real hand to hand acquaintance. A casual question as to how Douglas had come to be (as he was formerly) a Lutheran minister, brought forth the remarkable life story back of this dedication, a story that may now be told without breach of confidence.

Douglas, as his name implies, is of Scotch ancestry, and his father, Alexander Douglas, was a Presbyterian. The father chummed at school with a young Lutheran, and the two became such warm friends that they wished to continue at college together. They cast lots to decid whether both should go to a Lutheran or both to a Presbyterian college, and the Lutheran won. On gradu ation, young Douglas, persuaded by the head of th college, offered himself for the Lutheran ministry, bu was rejected on account of his alleged unorthodoxy.

Chagrined and disgusted he threw over the whol business of the church, and took up the study of law He became a successful lawyer in the Middle West training in his office a future Vice-President of the Unite States. For twenty-five years he practiced law, assum ing, we believe, a cynical attitude toward religion an complete indifference to the Church.

Then, in his fifty-third year, a remarkable thing hap pened. The successful lawyer was much attached i that democratic atmosphere of the Middle West to laborer who cleaned out his office from day to day. Th man, a devout Lutheran, was deeply interested in movement of revivalism that at that time was sweepin through certain Lutheran circles. In response to th urgings of this lowly toiler, Alexander Douglas accon panied him one night to a local revival meeting. Th professional evangelist failed to appear and the labore preached the sermon. It was a straight, heart-reachin sermon to one man, and it found its mark. Under th power of its appeal the lawyer, almost past middle ag had an old-fashioned, overwhelming conversion.

Swept by this emotional experience he vowed that would leave the law practice and devote the remainin years of his life to the ministry, and further, he vow that his two-day old baby—the present Lloyd C. Dougl —should be dedicated to give to the ministry the twent five years that he himself had lost.

**The Minister's Everyday Life.* By Lloyd C. Douglas. (Scribners. $1.75.)

The elder Douglas kept that vow with Scotch thoroughness. He threw up his $5,000-a-year law practice (for those days decidedly lucrative) and went with his wife and new-born babe to a rural pastorate in the Middle Southwest at $400 a year. In future years he justified in letter and in spirit his son's simple and beautiful dedicatory tribute, not only in the faithfulness of a daily ministry but in the larger fidelity to truth. Though accused of unorthodoxy, and, if our recollection is correct, twice tried for heresy, he persisted in the Lutheran communion, and when his son in later years looked toward the Congregational fellowship he urged him to remain with the Lutherans on the ground that the Congregationalists were liberal enough while the more conservative Lutheran communion needed the leavening of liberalism.

It was in this atmosphere of a high-minded, sacrificial, consecrated ministry that Lloyd Douglas grew up. Though he had other teachers his father was his deepest and greatest instructor. With deliberate purpose the father emphasized in the education of the growing boy those studies and practices that would make for the equipment of minister and preacher, and as deliberately neglected the things that had little relation to that end. Douglas told the writer that afternoon how year in and year out in those boyhood days he accompanied his father as he made his pastoral calls, and how, as they traveled in an old buckboard over the rough roads his father drilled him in the use of words. For hours, as they went along, they would take various words and list and discuss all their synonyms and cognates, as *friendship, acquaintanceship, companionship,* etc. Is it any wonder that Douglas has a mastery of vocabulary and a rapier-like precision in the use of words?

These are the backgrounds out of which this book on the life of the minister has come, and the knowledge of them is necessary to understand the depth and richness of its meaning. Dr. Douglas is so brilliant and entertaining even when he deals with the most superficial and secondary aspects of the minister's life that the reader may easily underestimate the serious note and purpose of a man whose own ministerial life is so deeply rooted, and in whom critical acumen, penetrative humor, and shrewd psychology, rich as they are, are really subsidiary to that profound calling to which his life, as a young Samuel, was pledged.

It is the deeper aspects of Dr. Douglas' book that we like best. Though the literary brilliance is often particularly manifest, we are not by any means always so sure of his touch or of his spiritual insight, in those portions where he instructs young ministers in practical psychology and worldly wisdom. In fact some pages have to us made tragic reading, in which the minister's everyday life seems to be discussed more from the standpoint of realism than from that of heroic idealism.

To this, possibly, we may devote a future word, but the principal matter is that the great and deep things are in Dr. Douglas' book. Will the young minister profit by it? We are not entirely sure. There is a sense in which men in the ministry must learn by their own mistakes, and in which the sink-or-swim method is very effective. If the young minister fresh from college were offered a copy of Dr. Douglas' book on the one hand, or experience in a back woods mission, a difficult rural charge, or the typical east end of a large city, on the other hand, we should say, by all means, take the pastoral experience. But when the young minister has made his mistakes, discovered his weaknesses, and come to appreciate the deepest things of the ministry, here is a book that will prove profoundly helpful. If he can avoid too slavish a following of its sometimes over-elaborated directions as to what to do and how to do it, and can appreciate its deepest counsel to be himself in all that he thinks and does, he will find here—and the older minister likewise—large and specific help in being himself to some purpose. An unusual man, out of an unusual background of experience and training, has given us, concerning the ministerial profession, an unusual book that in value and interest will not soon be superseded.

"D.D."

By President Irving Maurer, Contributing Editor

IN newspaper circles, even as far away as Boston, and in other circles as soon as you cross the Hudson on the way westward, the average clergyman is given the title of "Doctor." Whatever sense of academic exactness he may have possessed is dulled by the prevailing haze of misunderstanding which obtains in the Middle West and the rest of the United States with regard to the use of this degree. Many of us are doctored who are not doctors at all. In fact, the title Doctor of Divinity has assumed the dignity of the proverbial title of Colonel in Kentucky. That the victim, after repeated inaccurate use of the title in regard to himself, ceases at all to protest, is inevitable, and yet now and then he cannot help but resent being forced to sail under false colors.

What are we to do about it? Personally I feel rather helpless. Let our already over-burdened *Year Book* attempt an exact record of the actual Doctors of Divinity in our denomination, so that there would be one trustworthy reference! Or let our theological seminaries grant the doctor's degree upon graduation. Just why should a college of medicine bestow the degree of Doctor of Medicine upon a graduate who may not have had any academic degree whatever, when schools of law and theology are not permitted to grant a doctor's degree for three years of graduate work? A graduate with a bachelor's degree, going to a graduate school, can, after three years of work and a thesis, secure the degree of Doctor of Philosophy, but a theologian, after four years of college work and three at the seminary, is given a second bachelor's degree.

I suppose that we might begin with journalists, and ask that no clergyman be called "Doctor" who has not that title. We might abolish the degree of Doctor of Divinity entirely. At any rate, there are many of us who, in our middle forties, find a resurgent wave of conscientiousness. We do not want to be doctors unless we deserve the title, but we do not know how to defend ourselves from being thus informally presented with a D.D.

"Except the Lord Build the House"

A Sermon by Rev. T. Rhondda Williams

Minister of Union Church, Brighton, England

(EDITORS' NOTE—*Mr. Williams, who has been a frequent contributor to The Congregationalist, is at present in America.*)

Except the Lord build the house they labor in vain that build it.—Psalm 127: 1.

WHAT precisely the psalmist meant by these words, I do not know. The words suggest to us what I believe to be a great truth of life. By the "house" we shall mean the house of personal character, and the house of social life. In each case we have to build the house, and, unless in doing so we give the right place to the highest end, the highest purpose, which is the only way in which we can recognize God, we shall labor in vain. "In vain" in the sense that what we build will not be what it should be; we cannot make it satisfactory without this dominating reference to the highest. The individual will not realize his true self without it, the social life will never work clear of fatal friction without it.

Let us consider the house of personal character first. Man must build this house; it does not exist until he has brought efforts to bear in the organization and the co-ordination of materials provided. Not one of us begins with a character. What we have are impulses, instincts, tendencies, and sentiments. Until these are organized, and regulated, we have no character. The strong character is the character that has been able to subdue these tendencies, impulses, sentiments, under the domination of some motive; the good character is that of the man whose dominating motive is a good one. The weak character is that which is deficient in this organizing, co-ordinating power. Character may be strong where it is not good. A man might marshal all his powers under the dominating motive of money-making, and he might be strong and successful in the worldly sense, and it is quite possible that to the end of his days his success, such as it was, would remain with him. He might even die a millionaire. Nobody could call him a weakling; he certainly has character, strong character. Or perhaps his dominating motive was power; he had the ruling passion. He made all his raw material of character, so to speak, subserve that purpose. Instincts, impulses were marshaled into the service of the dominating motive. Wonderful success may have attended the effort. Here, again, there was strong character. It may not have been good, it may have been tyrannical and despotic, but there is no doubt about its strength.

Now, here are two types—building character without God, *i.e.*, without a reference to the highest, without giving any religious consideration a controlling place. There are many other types. Can it be said, then, that these men built character in vain? They achieved pretty well what they set out to achieve—the man meant to make money and he made it, he meant to have power and he got it; the building has not been in vain from that point of view at all. It has only been in vain in view of the higher possibility in each case. By a worldly standard each of those two men has been eminently successful. But measured by the higher spiritual possibility of human nature, those men are failures—the rich man is poverty-stricken, the powerful man is a weakling. Measured by a spiritual standard the despot is slave, the tyrant is under the wheels of his own car, and the man who has set his heart upon riches is denied entrance into the kingdom of heaven.

CHARACTER BUILDING

Every man has to build his own character; he must not shift the responsibility to any one else's shoulders; the only way to his getting character is to build it himself. But he cannot build it successfully without God. By that, I do not mean that he must accept some theological formula which I or somebody else will draw up, or which some church may prescribe, or some pope declare to be true. I mean that he can only build a true and noble character by reference to universal ends, and with the help of a power which is more than his own. To build the house of character around anything that is merely personal or individual or indeed anything less than universal, is to fail to build the best.

Our psychologists point out to us that an act of will in favor of the higher impulse secures somehow an influx of energy that enables it to triumph. They say that the higher impulse, as an impulse, is weaker than the lower impulses. And unless an effort of will is made upon it it will be swamped by the lower impulses; but if an effort of will is made there comes from somewhere a great influx of power. There is general agreement that in itself the ideal impulse is weaker than the coarser desires of our nature. And yet we know that if we turn an effort of will upon that ideal impulse, and keep what it urges at the focus of consciousness, we may attain a great victory over the coarser desires. And certainly that is how good character grows up. But, now, where does that influx or energy to reinforce the ideal impulse come from? Many psychologists leave that an undetermined question.

MacDougall, however, thinks he can account for it without any reference to extra-human or superhuman sources. He thinks that the extra energy comes from the self-regarding sentiment, by which, of course, he does not mean a selfish sentiment, but rather a sentiment of what a man has conceived that his self should be. Round the idea of the self-regard sentiment gather certain emotions and desires which come in to strengthen the ideal impulse and enable it to conquer the native propensities. If you ask Mr. MacDougall how the ideal impulse arises at all, he will say that it is from the absorption of the best part of the moral tradition which man finds about him. If you ask him how the moral tradition itself arose, I am not aware that he answers the question. I do not think that this attempt is altogether successful in accounting for all the moral victories of life. There is no doubt whatever that the self-regarding sentiment, in MacDougall's sense, is operative, and does much. When a man has formed an idea of himself it commands his respect, for self-respect is a great saving force. But one of his own illustrations seems to me to point to that need of something more than his theory supplies. A man who has acquired admirable moral sentiments may become an habitual drunkard. He may still desire the realization of all that is good and moral, and may have a lofty ideal of conduct, but if he has become known to all the world as a sot, and has become aware of the fact, he can no longer find in his self-regarding sentiment a support for his better, more ideal, motive. Whereas, "so long as his drinking is secret, and is preceded on each occasion by a struggle in which his self-respect takes part with his moral sentiment against the desire for drink, there is still room for hope that he may reform."

You see that Mr. MacDougall thinks that the self-respect motive, the self-regarding sentiment, is not able to work when the public knows perfectly well that a man has not been treating himself with respect. Now, surely we can point, the Salvation Army can point, to thousands of cases where men were habitual drunkards and habitual thieves and habitually bad in many other respects, and all their neighbors knew it, and yet these men have been reclaimed. The ideal impulse somehow arose in their hearts, and somehow it was reinforced sufficiently to break the tyranny of all the old habits. People who had lost, so far as they knew, all self-respect, have nevertheless been reclaimed. It seems to me that you cannot fully account for the building of the house of character without a reference to a Life, not only wider than the life of the individual, but wider even than the life of humanity.

DIVINE SOURCES

If you say that the ideal impulse arises in the heart of the individual through his absorbing the best of the moral tradition, you still have to ask how there ever came to be a moral tradition. There is no moral tradition until there is a long history of moral life. How did that moral life, which was itself a victory over the coarser desires, arise? Whenever the house of moral character is built successfully, satisfactorily, it is never without the help of God, even though the human builder may not know it. Desire for a high ideal of conduct, and an effort of will to make for it, are means by which we establish communication with sources of power greater than our own, and greater than all human sources.

It is there we find that our life is con-

tinuous with the timeless, eternal life which we call God. The better thing is to come into conscious recognition of this fact, and at once to enter into that life of trust and fellowship in which we know that in building up character we are fellow-workers with God. When you have read the most useful psychology and philosophy—which of course is a very wise thing to do—you come back with a feeling of great satisfaction to the simple religious position that the good which springs up within us is the movement of the Divine Spirit, the uprising of the life of God, and if we seize upon it, and give ourselves to it, power will come, and more power, enough power to conquer, and enough even to be more than conquerors through Him that loved us.

When a man sets himself by an act of will to acquire character, when his dominating motive transcends any mere individual interest or advantage, when the acquirement of spiritual quality is supreme in his mind, his life fills up from eternal sources as a well fills up from springs. The well is only so many feet deep, and yet, however much you draw water from it, it constantly refills, because, in the last analysis, it is in communication with all the moisture of the world. The great seas fill that well. The sun draws water from the ocean, and the clouds bring it back to earth, to feed the springs that fill the well. The soul of man is something like that; it is in communication with infinite resources of spiritual power.

And it is upon these resources it draws in the making of character. To know this in experience is the finest guarantee of moral victory. When character is built, man himself is the builder, but through him another Builder is operating without whom there can never be true success. Now let us consider the building of the social house, and see that this also, without God, cannot be rightly done. There never was so much public service rendered as there is now, and it is constantly increasing. One of the finest things about our English life is that there are so many men and women who are willing to give time and thought and energy to the public service.

Let us think together as to what is our first and greatest need in order to make this public service of various kinds effective. Splendid as much of this work is, the best informed and the keenest observers see that it suffers much from the lack of co-ordination. We are frequently told that there is need of co-ordinating this service with that service in order to make it effective. But why are the services not co-ordinated? It is because the motive in a service is often too small, too partial; it may be good as far as it goes, but it is not large enough. The Poor Law was called into existence to relieve destitution; it was recognized that we should not allow men to die of want. That was quite good as far as it went, but because it did not go far enough, because it was not high enough, not large enough, a good deal of callousness and even cruelty came into the administration of the Poor Law. We should never think of a human being as a being merely to be kept alive. All that we do to keep people alive should be done from an exalted conception of the nature of the human being, from a deep sense of the sacredness of human personality!

Spiritualized Life

Suppose that had dominated the work of relieving destitution, how very differently it would have been done. And if the same idea dominated educational policy and municipal work, they would all work in together, and serve the same great end. A man whose destitution was being relieved would never have been called a pauper, and would never have lost his citizenship; there would not have been one kind of education for the children of the workers, and another kind of education for the children of the well-to-do. What our public work has lacked so much is the dominance of a worthy formative organizing thought, a great idea or belief that would unify effort and direct it towards spiritual ends. And the spiritual end ought to dominate all our social activities; no other is great enough, dignified enough to make all these activities serve the fullness of human life. Whether we are building houses, or making roads, or lighting a town, or controlling traffic, or educating children, or conducting an industry, or caring for the poor, or whatever we are doing, we need to have behind it an ideal, an ideal of what personal human life should be, an ideal of what the collective life should be. And if we penetrate into the meaning of that ideal we shall find that it is rooted in the deepest places both of morality and of religion. It is a big thing truly to serve man.

Many of our efforts have run to waste because we have not properly spiritualized them. If we had the true spiritual end in view in education, do you suppose that we should ever have had a class of sixty children? What ideal of human personality can people possibly have who advocate measures of that sort? It could only be tolerated in a community whose spiritual vision was blurred. Why are so many people living in social conditions in which it is almost impossible to develop a satisfactory moral life, or even a satisfactory physical life? It is because we have forgotten that unless the Lord build the house of social life, they labor in vain that build it. We shall never have a satisfactory society until all our activities are dominated by the consciousness of the One Life that is manifesting in all our lives, and uniting us across all our differences, and over all the barriers we set up between ourselves and others. That One Life is the life of God. In that One Life all mankind lives and moves and has its being. This is the faith, the belief, the idea, call it what you will, that must co-ordinate and organize all our efforts.

There are many minor motives that take men into public service. Even when these minor motives are quite honorable, and good, as far as they go, they are not good enough. To do the lowliest duty in the best way we need the highest principle. We cannot always trust to the attraction of the duty of the hour, or the work of the day; we need the idea of a large whole to command us, and we must have faith in the truth of the idea. One ethical rationalist who thinks that we have got beyond the idea of God in these wise times nevertheless says: "I have an unshakable conviction that a religious idea must inspire the reconstruction of society." There must be, he thinks, "a formative organic thought, which attracts loyalty and offers a rational end for heroism and devotion to toil for." (Gould.) The larger whole which he offers us, having dispensed with God, is humanity. He would have us strike out the idea of God, and the idea of immortality, and substitute the idea of humanity. Serve the individual man, the good cause, from loyalty to the great whole of humanity. The individual man may be very unattractive, even repulsive, but with the idea of the whole of humanity in the mind you will overcome the repulsion and do your service. The idea of the particulars or individuals will not sustain you, but for the sake of humanity you can go on with your service. Well, by all means, let a man get what dynamic he can out of that. But it seems to me that any help which comes from the idea of humanity is immensely strengthened by the faith in the future existence of individuals. If it is important to help the individual in this present life to realize fullness of manhood, it cannot be less important to do so if that individual is to live in another life. Surely it would be more important still.

The Only Adequate Source of Power

Again, the idea of humanity is only a mental concept of our own. Humanity is not an entity. In one sense humanity does not exist, what exist are men and women. There is no continuous consciousness through the ages which you can call humanity, there is only a succession of individuals, and if they all come to an end which we call death, humanity shrinks considerably in grandeur and importance. The authority of the idea of humanity is indeed at our mercy. We command it, for there is no objective existence corresponding to it. Now what we want is an idea that will command us, because it is not merely an idea of our own, but a faith that links us to reality. I think there is no dynamic for social work to compare for a moment with the realization of the One Life which is manifesting in all men, which relates them all to one another, which is the Life of their lives, the Soul of their soul, and pledge of their immortality, the essence of their greatness—this is the One Life which in religion we call God. If we want to see the reconstruction of society on the basis of the common good, this is the fundamental faith that will fit us to work for it. It is upon the people who have this faith that you can rely to work unselfishly, and to work without tiring, to persevere in face of difficulties, to maintain their ideal to the end, and to pass on their torch to others when they leave the earth.

The only inexhaustible source of energy for the best work is religion. You can never reorganize society by any materialistic principle; you cannot get even in science and philosophy enough driving force and sustaining power; social esteem, which stimulates a great deal, will not produce

the best kind of work, nor can you depend upon its lasting; all the smaller motives wear themselves out. Religion is the only adequate source of lasting power. When I say this I am not, of course, referring to certain forms of faith, but rather to the faith that is behind all forms. I know that religions are contending forces in the world today, that they divide men, and often make enemies of them. Yes, religions! But religion is something deeper than all religions. By religion I mean the sense in man that all men belong to God, and therefore to one another; it is a belief in the absolute values of trust, beauty, and goodness.

Religion is that which enables a man to enrich his solitude by converse with the Eternal, and puts justice and sweetness into all his social contacts. Religion invests the sense of duty with a sacredness that will not allow it to be neglected, and puts an emphasis on righteousness from which a man cannot turn aside.

Religion, further, is a consciousness of help coming through from an inexhaustible Source for the discharge of duty, for the conquest of suffering, and for the building up of the true life. If individual character is to be victoriously mightier, if social life is to give scope to human personality to realize fullness, religious is indispensable "Except the Lord build the house, they labor in vain who build it." And if we build with God, nothing is too fair to hope for, nothing too good to be true. With this faith, we cannot but be idealists. Even the chaos of Europe will not daunt us.

There is a power of divine reparation, as there is a time for God's restitution of all things. Thank God that we feel today the stirrings of a more spiritual ideal.

> The airs of Heaven blow o'er us;
> A glory shines before us
> Of what mankind shall be,—
> Pure, generous, brave and free.
> So in the paths untrod and the long days of God,
> Our feet shall still be led, our hearts be comforted.

The Copec Conference

Christian Citizenship and Present Problems

By Our London Correspondent

I SPENT the whole of last week at the Copec Conference in Birmingham. Positively I hardly like to calculate how many hours I passed listening to speeches on the Christian way of Life, but I was present at three sessions a day for five days, and a session seldom lasted less than two hours and a half. It was treadmill work, but it was worth while. In thirty-five years of conference-going I never attended a convention that more amply repaid one for attendance.

As all the world has heard of Copec, I need scarcely explain that the mysterious word was coined as an abbreviated title for a Conference on Christian Politics, Economics and Citizenship, which has been in preparation for four years. Since the Edinburgh World Conference on Foreign Missions, nothing on so comprehensive and ambitious a scale has been planned. The Bishop of Lichfield claimed for Copec that it was the most representative body of Christians ever held in England; and I think he was right. In the truest sense it was interdenominational. There were present 1500 delegates representing all the Christian churches from the Roman Catholics (who, however, were not allowed to attend as official representatives of their church) to Unitarians and Quakers. Every Free Church denomination sent delegates. The Church of England had delegates representing all its three sections, High, Evangelical, and Broad: and all the missionary societies, religious federations, and philanthropic organizations were represented. Two or three hundred foreign visitors, including a heavy sprinkling of Americans, were eager listeners while the Archbishop of Upsala, a metropolitan of the Greek Orthodox Church, Dr. Julius Richter of Berlin, Professor Zilka of Prague, Dr. Frederick Lynch and Bishop James Cannon took a speaking part in the proceedings.

Christian Faith and Social Ethics

Possibly it is necessary to define the purpose with which Copec met. It is set forth in a sentence:

The basis of Copec is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power for solving the problems of today; that the social ethics of Christianity have been greatly neglected by Christians, with disastrous consequences to the individual and to society; and that it is of the first importance that these should be given a clearer and more persistent emphasis.

This conviction lay like a fundamental beneath all the consideration given to the political, social, and economic questions which came up for discussion. "The politics of Christians should be Christian" was the slogan. But the problem is to know, first —what Christian principles are, and, second—how to apply them to a warped social system and a complicated civilization like ours. The goal of Copec, in fact, was to show how every department of citizenship could effectively be Christianized, and by Christianizing was meant taking Jesus seriously and putting his teachings into practise. This involved hard thinking and Copec set out to think hard. A dozen commissions composed of leading churchmen, professors, economists, publicists, business men, and some working men had, as a preliminary step, been set up to explore such matters as education, the home, leisure, the relation of the sexes, industry and property, international relations and war.

The commissions spent from two to four years on their investigations and presented reports (published just before Copec met) giving their conclusions. These reports, which were made the bases of the discussions at Birmingham, are soon to be issued to the world and I can only express my own belief that they will form the basis for discussion and perhaps controversy wherever Christians do congregate.

What created the atmosphere which made Copec vital and significant is the post-war condition of Europe and especially England. It is nearly ten years since the war burst upon us. For a decade the industrial machine of Europe has been lying idle, and ten years' suspension of a mechanical organization like modern civilization raises questions whether it can ever be restored. Now Copec delegates faced these realities. They saw Europe in ruins. They saw England crippled by debts, torn by bitter class prejudices, and menaced by economic upheaval. They recognized that the old order is passing and that the new order may be worse still unless it can be placed on a Christian basis. As the Bishop of Manchester remarked at the inaugural meeting at Birmingham, Copec meant an endeavor to see the world through God's eyes. The Bishop of Winchester put it more luminously still when he said that "neglect of the spiritual was the cause last century of the catastrophe of exaggerated nationality, untempered industrialism, exaggerated social distinctions, and lack of fellowship in community life, and unless the twentieth century was to follow the same dire and disastrous path it was essential that the spiritual outlook and the sense of God should be regained."

It would be absurd of me to attempt to summarize in this letter the results of the week's deliberations at Birmingham or even to epitomize the conclusions reached. Generally the tendency of Copec was radical; in some matters it went to the extreme left. But the Conference came to its decisions by the pathway of hard thinking and listening. And a strange unity of spirit held the Conference together. It was not a pietistic gathering and certainly not a sentimental affair but it was intensely religious; and every matter was approached from the deeply religious viewpoint. There was, for instance, an hour's discussion which would have shocked our pious grandparents by the frankness with which birth-control was considered, but this is a question upon which our people (especially our middle-class people), driven by economic necessity, are thinking for themselves, and it was felt that Christianity has its message on the matter. The upshot of the discussion is that an inquiry is to be instituted by the churches into the use of contraceptives, with a view to offering guidance to perplexed Christian married people. Again the discussions on international relations and war struck a note which ten years ago would have been thought wildly idealistic. But we have sinned, we have suffered, we have learned—learned that war leaves problems vaster than it solves.

Dr. A. E. Garvie, in presenting the report of the Commission on War, confessed that

he had nearly reached the pacifist position. That view was forcibly presented by Rev. Leyton Richards, of Carrs Lane, Birmingham. The Copec Conference did not commit itself to pacifism, but it did declare that all war is contrary to the spirit and teaching of Jesus and that Christians should unreservedly refuse to support, in any way, a war waged before the matter in dispute has been submitted to an arbitral tribunal. This resolution amounts to a declaration that warfare in general (not every war) is contrary to Christ's spirit; and that Christians must discover a moral substitute for war. Upon industry and property "Copec" put forth some radical views (I use the word "radical" in our English sense—extremely liberal). Extremes of wealth and poverty were condemned as un-Christian and calling for a juster distribution of wealth. The duty of service was declared obligatory upon all—even the idle rich. And Copec laid it down that the ultimate aim in all commerce should be the predominance of motives of service over motives of gain. Another very radical suggestion concerned the Christian validity of inherited wealth. When I add that, having demanded economic justice for the working classes, Copec hinted, through Bishop Gore, that no one ought to set forth personal philanthropy by wealthy employers as a solution of economic problems, it will be evident to my *Congregationalist* readers that respect for the old order of things did not weigh heavily upon the Conference.

When Copec was discussing the home, it was suggested that family prayers should be revived. Some one gave some appalling figures of overcrowding in Liverpool owing to the housing shortage—people living eight to the room and in circumstances that encouraged incest and defied decency—and remarked that to suggest family prayers in homes like that exposed them to the just charge of hypocrisy. There was no pulling wool over the eyes of Copec delegates.

Altogether, as I have suggested, Copec plunged deeply, but not wildly. It was open-minded, receptive, prepared to make (and recommend) sacrifices if sacrifices paved the way to a more Christian social order. There was no rhetoric. Only one speaker tried oratory on Copec and he sat down looking as if he were wondering why that old speech had not gone down as well as usual. This incursion had brought a momentary splash of unreality into the Conference Hall, but it was expiated by the real speaker who gave us five minutes of undiluted high-brow thinking on the doctrine of the State upon which the Conference found some difficulty in making up its mind. Copec has cut ice. It has pointed an "Engleberg road" for the Christian who takes his Christianity seriously. Moreover, it has perpetuated itself in a Continuation Committee which is to promote the Copec program of Christian ideals. It may wake up the churches to a realization of responsibility for social wrongs and to the danger of leaving them to be remedied by unhallowed hands. But my last word is to say that Copec was intensely interesting—a moral tonic and a season of most stimulating intellectual friction.

ARTHUR PORRITT.

Some Interesting New York Incidents

By Frederick L. Fagley

AMONG the many notable things that have occurred in New York in the last week there are two which have widespread interest. The first is the meeting of the National Convention of the Young Women's Christian Association, and the second is Dr. Butler's attack on the Volstead Law. The Convention of the Y. W. C. A. is bound to be historic. First because of the advanced position taken concerning the life and work of the Association; and then again because it has been possible to complete the great plan for providing a retirement fund for secretaries. This retirement fund, which will work somewhat after the plan of our Annuity Fund for Congregational Ministers, takes care of the secretaries of the Association during sickness, ill health, and old age. To complete the fund the Rockefellers, through the Laura Spellman Fund, have agreed to contribute whatever is necessary, and this may amount to as much as two million dollars.

But the chief interest is the way in which these women have been considering national and international problems. The position of the Association in the matter of international relations was well summed up by Miss Henrietta Roelofs, of New York, when she said:

The Y. W. C. A. has had a long and vital and most happy experience in international relations through our world fellowship program. From the position of happy fellowship with the women of other countries, it has seemed inevitable that we should move on to a great concern over those economic and political situations which make or defeat the possibilities of extending this process of fellowship among nations themselves. It has been inevitable that we have felt a sense of responsibility for the part which the United States Government takes in efforts designed to lessen the possibilities of war and to provide a basis for constructive peaceful relations between nations.

Our own [referring to the Y. W. C. A.] experience as a national member of a world organization gives us a unique position favorable to understanding the League. We are in company with our sister members of the world's association perfecting the machinery of our international organization out of our experience in working together. Our reward has been hundredfold. We have learned to know and respect other people; we have learned to be humble in the face of the suffering and fortitude of women of other nations. This experience makes it seem inevitable that we should take some responsibility for trying to bring light to the question of the United States and the League.

Has the time now come when we shall add to our other efforts in the cause of international co-operation an effort to secure the entrance of the United States into the League? It has been difficult for the American people to see our relation to the League clearly, divorced from the partisan struggles which have surrounded it. Perhaps the national association can help lift it out of its entanglements and help to present it to the American people, standing on its own merits as a well-established concern trying to build a sure foundation for international peace.

On other matters of public concern the Association is taking the same broad and helpful position.

Congregationalists will be particularly interested in the visit of the Secretary of the Navy, Curtis D. Wilbur, and his remarks given at the dinner of the Association at the Waldorf-Astoria Hotel. The presiding officer of the Convention was Mrs. Frederic M. Paist, of Philadelphia, who is a sister of Secretary Wilbur. He came to New York just for this dinner and not more than three or four persons knew that he was present. He was not seated at the speaker's table nor was his name on the program. After a number of speakers, including a representative of England, another of China and another of Japan, Mrs. Robert E. Speer, the toastmistress, announced that Secretary Wilbur was present and that he would speak briefly and informally.

The Secretary spoke first of his own great interest in the work of the Y. W. C. A. and then of the interest his mother had in the Association in its early days. He also spoke with feeling of a sister who gave her life in missionary work in Persia. Continuing, the Secretary said:

But it is on another matter that I want to dwell briefly, if I may. On Monday, in company with the Commandant, I visited the Philadelphia Navy Yard, and there I saw an incident that brings to mind one of the greatest events of history. Workmen were tearing apart two battleships, and the Admirals who were with me told me—and they were visibly affected by it—that these were two of the most powerful ships ever conceived, designed, and partially constructed.

As they looked upon the work of destruction those Admirals said, with tremors in their voices, "It is a tragedy," and one can well understand their attitude. But it was not a tragedy. It was the most significant advance in history toward a realization of the teachings of Jesus Christ.

The destruction of those powerful fighting ships was the pledge of the American's faith in mankind and no words can possibly detract from the significance of this event which has so recently been consummated, the joining hands of five powers to curtail their expenditures for fighting craft. And I think you do well in these meetings to appreciate that in the domain of the government there has been this step ahead. America is keeping the faith.

I did not come to preach to you on preparedness or on the obligation of every nation to protect itself against agression. But I do want to say that we ought not to forget the picture of Elijah hiding in the cave and the passing of the hurricane and then the still, small voice and the admonition to Elijah that the Lord was not in the hurricane, in the thunder or the lightning, but in the still, small voice.

Day by day, month by month, year by year, we should be making those preparations demanded by the exigencies of life. Are we getting ready for a fight? Are we willing to hazard that which must be hazarded that the fight may be successful? Every one of you, whether a citizen of this state or nation or some other state or nation owes an obligation of eternal endeavor to bring to Government, social and religious life the simple teaching of the Man of Galilee that all men are brothers. . . .

Then about the thing I spoke of tonight. I think our people have a way of settling things and then leaving them alone. But the actual destruction of those ships, the cutting of the steel with acetylene torches, was

visible proof that America keeps the faith, and though we hear a lot of talk that wars are not over and that there may be other wars, we are going right on to show that we mean to keep the promises and that we keep the faith.

What splendid words those are from the man who is set to have charge of the great defensive arm of the American Government, the Navy of the United States.

* *

DR. BUTLER'S FAMOUS SPEECH

President Nicholas Murray Butler, of Columbia University, has ever been a man to express his judgment concerning men and matters regardless of personal consequences. Teachers of twenty years ago will recall the way in which he led the forces then battling against an antiquated idea of the purpose of education, and the great influence he and the other young men who gathered around him in Teachers' College were able to bring to bear in behalf of a better school system throughout the United States. The political leaders of small towns and rural townships who had looked upon the administration of the schools as one of their perquisites did not always know the source of the influence that was taking the schools out of their control. But those of us who were in educational work at that time and who were fighting for a new day will never fail to be thankful to Dr. Butler for the service he rendered to the cause of broad, liberal, and true education.

Later, when he was made president of the University, his field of influence widened. Some of those who are interested in his welfare have been a bit fearful in later years that he set his sail a little too much to the wind. We have sometimes wondered at his fellowship with the sons of Belial—that is, leaders in practical politics—when he was so gifted both by experience and by ability to be a leader of the children of light. But Dr. Butler has gone his way and had his say, and large numbers of people, while they disagree with him as to the results of his thinking, know that he is an honest man who speaks forth that which he does believe. He has now stirred up a hornet's nest by the speech he made before the Missouri Society in New York at its annual banquet, where he launched an attack on the Volstead Law and the present method of handling the liquor situation. What particularly irritates some of the drys is this paragraph:

What can one say of those who, while calling themselves ministers of the Gospel of Christ—God save the mark!—pass resolutions of confidence in a convicted criminal, tender him a substantial gift of money wrung from their deluded dupes and roll their eyes to heaven giving thanks that they are not as other men?

The point of Dr. Butler's remark was directed to the statement which has been going the rounds of the newspapers recently, that the Anti-Saloon League not only continued paying its former superintendent until he was taken away to serve his sentence in prison, but also voted him a bonus of $7,500 out of the funds of the League. But after a bit of investigating, I believe Dr. Butler goes too far in his accusation of the Anti-Saloon League. It is true that the board of directors passed such a vote, but it is not true that they have as yet actually paid this $7,500 to their former superintendent. On the other hand, it should be remembered that Dr. Butler has done valiant work for the dry cause in years gone by. He was a dry reformer before some of the present leaders were born and he believes whole-heartedly in law and order. The statement of his position, as given by himself, is as follows:

The religious and moral forces of the country, which with the best intentions brought into effect the policy of national prohibition by constitutional amendment, should recognize the fact that that policy has failed, and that it has brought in its train appalling and wholly unexpected consequences in the field of both public and private morals.

It is my hope and belief that these same religious and moral forces will rally to the support of a constructive public policy that shall effectively control the liquor traffic, abolish the saloon whether secret or open, promote the cause of temperance and public morals, as well as remove a chief incentive to that spirit and habit of lawlessness which bids fair to undermine the foundations of our whole social and political order.

I have stated and supported two theses: First, that the law of the land should be obeyed in its entirety by every citizen; and, second, that prohibition is now a moral issue. . . . Public opinion at Columbia University, whether represented by the faculties or by the vast student body, thoroughly supports the principle that the law of the land is to be obeyed in its entirety.

Many men will disagree with Dr. Butler as to the way we should proceed in further reform. I am quite sure that even here in New York he would find himself with a minority in his desire to throw over the Volstead Law and begin new legislation. In the course of my daily travels, which I should say average about fifty miles a day in train, subway and surface cars, and in meeting people in great multitudes, I feel quite sure that I have not seen in a year's time more than one person who gave evidence of over-indulgence in liquor. I have taken a great deal of interest in going down through the crowded East Side and through the old Bowery and the Chinese section, as well as across the Broadway section, and the old drunks are gone; dissipated, disheveled women are no longer on the street; we hear far less of crimes against women and cruelty to children. So that the results of prohibition, enforced as spasmodically and irregularly as it is, has been such a blessing to vast multitudes of people that in spite of the facts to which Dr. Butler alludes, which are serious and need to be faced with courage and vigor, still the great mass of people in and through this section stands solidly behind the law as it now is. However, as great as the advance is and as much as we appreciate the blessings of the present, we still have problems of great gravity to solve and there is work for every well-meaning man and woman to do. And we all wish that Dr. Butler, instead of pointing out the deficiencies which we all know exist, would set his mind more to constructive recommendations and that we might go forward, for progress is never made by retreat.

The Pastor Says: Heaven does not mean the same old crowd more comfortably located, but the right sort of people regardless of residence.—*John Andrew Holmes.*

Parables of Safed the Sage

Parable of Grandpa and the Bow-Wow

There is a land which is called Switzerland, and I and Keturah journied thither in the Long Ago. And in one of the cities is a Great Pit wherein are Bears. And the Tourists buy Carrots and feed unto the Bears. And around the place are Booths where they sell Picture Post Cards which thou mayest buy and send unto thy friends, showing that thou art in a country where there are bears, as there verily are in thine own. And over against the Pit are the shops of the Woodcarvers, who sell Wooden Bears. And I purchased one of these, being half as tall as I am, and holding in his Paws a Wooden Ring for the holding of Canes or Umbrellas. And the bear is in my Study, and holdeth Canes that I have carried in Many Lands.

And all Children love the Bear, for he is Friendly, and his Glass Eyes are Kindly, and no little boy or girl could well be afraid of him. And the Head and Back of the Bear are Smooth with the patting and stroking of Little Children.

Now the Daughter of the Daughter of Keturah hath a Little Sister, and she is Two Years old. And she is about the Brightest Little Bit of Color that shineth up this old world. And almost every day, when the Daughter of the Daughter of Keturah and my Little Grandson are in school, then doth the Daughter of Keturah come over to see Keturah, and they climb the stair to where I work.

And I hear the little feet climbing the Stair, and a little Voice saying, I want to see Grandpa. Is Grandpa in?

And all the way as she cometh up the Stair, her Single-track mind is full of the idea of Seeing Grandpa.

But the minute she entereth the room, she taketh one good look at Grandpa, and runneth across the room and Huggeth the Bear, whom she calleth a Bow-wow.

And Grandpa is not in the running until she hath caressed the Bow-wow.

Now, if I were a silly old Grandpa, I should feel hurt at this. But I am neither old nor silly, and I do not intend ever to be either. And I Say Nothing but Saw Wood until she hath done with the Bow-wow. Then doth she run to me, and climb into my Lap, and put her Chubby Little Arms around my neck, and say, I love Grandpa.

And I have considered these things, and have remembered mine own conduct.

For verily, I have climbed slowly and with faltering feet up the Stairs of reverence and devotion, saying as I climbed on Stepping Stones of my Dead Self to Higher Things, I would see God. I would know more of mine Heavenly Father. And in this I have been sincere.

And then, as hath happened more than once or twice, I have seen some Trivial yet Pleasant Thing, and I have run unto it, and later have been sorry that I was so Fickle.

Now the Bible doth not say that Little Children are to enter into the kingdom like

Grown Folk, which would be a Sad Misfortune, but that Grown Folk are to enter as a Little Child. And this doth Encourage Me.

Wherefore, I pray, saying, O my God, who knoweth our Frame and Rememberest that we are Dust, Thou art more Wise and Just than to judge me Wholly by the way I turn to the right hand or the left in pursuit of this or that Trivial Thing in Life. Thou knowest Mine Heart even as I know the heart of this Chubby, Snuggly little Lump of Caprice and Affection. Judge me, O my God, as I judge this Little Child, and love me as I love her, and even a Little More. And have Mirthful Mercy on the shortcomings of thy Fickle Children, for Lord, we love Thee more than these.

An Outstanding New Book

The Life of a Great Editor

REMEMBERED YESTERDAYS, by ROBERT UNDERWOOD JOHNSON (Little, Brown. $5.00).

One of the greatest and most influential of magazines during the last generation has been the *Century*. Remarkable personalities have been associated with it as managers, editors, artists and writers. A veritable charmed circle they have been. And now it is indeed a delightful experience for the readers of books to have in hand a volume which gives them the intimate inside story of those remarkable personalities as a distinguished member of the circle knew them —himself included. The book is the reminiscenses of Robert Underwood Johnson, for forty years on the editorial staff of the *Century*, finally as editor-in-chief.

Mr. Johnson comes from some of the "first" families of America and he tells interesting stories about them, North and South. His boyhood was passed in a small town in Indiana. Life there and at the Quaker College of Earlham and in business at Chicago, where he witnessed the Great Fire, which he vividly describes, was filled with pleasant and stirring experiences and the development of ever-broadening interests.

The call to *Scribner's Monthly*, which became the *Century*, brought Mr. Johnson into his life work. Forty years of editing covered a span of splendid public service in which Mr. Johnson had an important part. He had a happy boyhood, a happy home life, happy friendships and a happy professional career, all of which are delightfully reflected in this story of his life, or rather, this collection of reminiscences, for such is the form of his autobiography. Mr. Johnson writes appreciatively of his associates, Dr. J. G. Holland, "Leader of Public Opinion"; Richard Watson Gilder, "Poet and Patriot"; Roswell Smith, "Publisher of Imagination"; Alexander D. Drake, "Father of American Wood Engraving"; Mrs. Mary Mapes Dodge, "Friend of Children"; Frank R. Stockton, "Joyous Humorist"; and Theodore L. DeVinne, "Master Printer of America." Mr. Johnson's recollections of "Men and Women of Distinction" introduce a long line of the wonderful people of his time, including "Mark Twain," Emerson, Lowell, Whitman, Howells, Aldrich, Crawford, Jefferson, Grant, Morley, Roosevelt, Tesla, Paderewski, Salvini, Duse. The public service of the *Century* included work for the conservation of our national parks, for international copyright, for the development of high standards of art, good literature and broad culture.

Special projects of the *Century* included its great Civil War series from both sides, and Kennan's amazing Siberian papers. Mr. Johnson tells an interesting story about the suppressed interview with the Kaiser which was held up in November, 1908, after the European edition of the *Century* containing it was ready to ship but caught in time to recall. The Kaiser changed his mind. The interview was with Dr. William Bayard Hale and was intended to cultivate friendly relations with the United States and dissipate certain current ideas concerning German designs in the Western Hemisphere. Dr. Hale accepted no compensation and the *Century* accepted only the bare expense involved in the 33,000 copies of the magazine destroyed.

Mr. Johnson writes delightfully of foreign travel, and has an illuminating chapter on his diplomatic experiences as ambassador to Rome in 1920 and 1921. One of the most notable experiences was in the San Remo Conference, April 19-26, when America was asked to take an Armenian mandate. A thrilling experience was a trip of an hour and a half in the dirigible *Roma* over Rome and Lake Albano. The final chapter is an intimate and pleasing one on the "Brown House" which was the Johnson home in New York.

Mr. Johnson proves himself a cultured, friendly, able, and high-minded gentleman. It is good to have such a record of such a man and such a life.

ROLFE COBLEIGH.

Huguenot-Walloon Tercentenary

The three hundredth anniversary of the arrival of the first colony of Huguenots in this country is to be celebrated with elaborate ceremonies throughout the month of May. The tercentenary is significant in that it commemorates the first permanent settlement of New York, the founding of the city of Albany, and the colonization of the section now known as the Middle States. This was done by a little band of thirty-two Huguenot-Walloon families, who had fled from France and Belgium because of religious persecution.

At each point settled by these early colonists celebrations will be held, culminating in New York City with a large congress of Huguenots from all parts of the country. The New York program will include the presentation of a memorial monument from the province of Hainut, Belgium, where many of the early settlers came from. King Albert is sending a special emissary to represent him at that time. There will also be a ceremony dedicating a national Huguenot memorial on Staten Island. Considering the religious motives which inspired the colonization, it seems particularly fitting that this memorial should be a church. It is being erected in the midst of one of the oldest Huguenot colonies—a section in

The Storm-Stilling Christ

By A. C. Townsend

"Master, carest thou not that we perish?" Mark 4: 38.

O fishermen strong upon Galilee,
When the leagues seem long on the sunlit sea,
Does a murmuring doubt keep time with your sweep,
Because ye must carry the Christ asleep?

O fishermen, see, how the sky grows black!
How the waters wince at the wind's attack!
How the mad waves menace with crests of white,
And the daylight flies from the threatening night!

Now fishermen strain at your bending oars!
For ye look in vain for the mist-hid shores.
When the lash of the spray whips your shoulders bare,
Do ye say of the Christ that he does not care?

When the timbers creak and your strong arms fail,
And your boat is threshed like a sheaf by the flail,
When your faces blanch and your hearts despair,
Do ye say that the sleeper does not care?

Then wake him at last after hope is gone,
When the waves like a hungry monster yawn.
Will your faithless fear make you blind to the grace
That your faith might have found in that sleeping face?

Lo, the confident Christ, with a word of control,
Makes a calm on the sea and a calm in the soul!
But alas for the voyager who cannot afford
A place in his boat for the storm-stilling Lord!

which Huguenots were the first permanent settlers.

Ernest Flagg, the noted architect, who is himself a descendant of South Carolina Huguenots, designed and built the church. Architecturally it is unique in that it is constructed inside and out of quarried stone. It has a vaulted stone roof and a gateway approach with colonnades. Nearly all of the old Huguenot families with families still living will be represented in memorial windows and pillars. A memorial hall will house a museum and library and will also serve as headquarters of a national Huguenot Foundation. It is intended that part of this foundation will go toward exchange scholarships between this country and France and Belgium, with the idea of arousing the interest of students in early Huguenot history.

National Memorial Huguenot Church on Staten Island
To be dedicated as part of the Tercentenary celebrations of the settlement of New Netherlands by the Huguenot-Walloons.

The church will have a gateway approach with colonnades. There will also be a community house, a playground and park. Various Huguenot societies are donating the furnishings. The New York Huguenot Society of America has presented a five-hundred-dollar communion table and the Reformed Church in America has authorized the placing of its coat-of-arms in honor of William the Silent of Orange, one of the early champions of the Huguenots.

The entire month of May has been set aside for the observance of the Tercentenary. In Mayport, Florida, where the first Huguenot colony was founded, there will be erected a replica of the marker set up when the land was taken possession of in 1562. A similar dedication will be held in Charleston, South Carolina. Celebrations will also be held in New Jersey, Pennsylvania, and throughout the State of New York. Albany is planning an elaborate program, since this represents the three hundredth anniversary of its founding by the Huguenots. The majority of the first little band of thirty-two families who sailed up the Hudson in 1624 settled in Albany. Another old settlement which will hold a special celebration is New Paltz. Here an historical pageant will be given, portraying the early history of the Huguenots, their escape to this country and the difficulties they encountered in settling the land.

During the summer a large group of Huguenot descendants will make a pilgrimage to Europe to the spots which are rich in early Huguenot tradition. Churches in England, France, Belgium, Switzerland, and Italy, where the tour is scheduled, are already making arrangements to entertain the guests.

In honor of the Tercentenary, Congress has authorized the striking off of a special half dollar. On one side are the profiles of Admiral de Coligny and William the Silent, noted Huguenot leaders of the sixteenth century, and on the reverse side the ship "Niew Nederland," in which the first thirty Walloon families came to what was then known as New Netherland in 1624.

President Coolidge, Queen Wilhelmina of Holland, President Millerand of France, and King Albert of Belgium have consented to act as honorary chairmen of the Tercentenary Commission. These nations were linked together in the migration of the colonists to this country. The Walloon colonists came from both France and Belgium originally. Through the Dutch West India Company, Holland made possible their sailing to America. F. L. F.

A Post-Graduate Course in Ministering

By Carl Stackman

I recently called a halt in the secretarial "wandering to and fro in the earth and going up and down in it" and spent a quiet Saturday and Sunday in one of our Home Mission fields, ministered to by one of those saints who have dedicated their lives to that especial service, and there I took a post-graduate course in Christian Ministry.

I found as professor for that course a man who has had few of the marks of success as most of us count success, alas, even in the ministry. He has never figured largely that I know of on National Council programs, nor on important commissions and committees. He has not been reported at regular intervals in the news columns of *The Congregationalist* as "called at a greatly increased salary to the First Congregational Church of Richville." "Declines." His pastorates have all been in small churches; his salary has been proportionately small or smaller; few men east of the Mississippi probably know him even by name. Personally, I had never heard of him a year ago.

But what else did I find? I found a man undignified by the title of Doctor of Divinity from any educational institution, but not needing it because he had been crowned "Doctor" by the great University of Humanity in his community, and in that community those who did not know of his doctorate called him, the pastor of the smallest church in town, "Father," and they called the mistress of the manse "Mother." I found, too, a church rescued from the attitude of hopelessness and despair, growing steadily and bound to the pastor by deepest affection and respect. I found a Sunday school alive and full of enthusiasm, the children unconscious of the fact that "Father" and "Mother" are old enough to be grandparents of most of them, unconscious of it because the hearts in the parsonage have stayed young, and they are so sure of the affection for them all that abides there. I found a church educated and trained in missionary giving and filled with enthusiasm for it. I saw a group of young people, numbering nearly fifty, hold a splendid missionary meeting and in that group I could see for the future a self-supporting, generous church. I found everywhere reverence and devotion and a splendid spirit of worship and service.

Sunday as we went into the pulpit together I learned some of the reasons for these things and took my course in the Christian Ministry. In those services I learned why the people were reverent and worshipful, for to hear the pastor read the Scriptures is an education, and to hear him lead in public prayer is an inspiration and an uplift.

But most of all I learned as we sat in the parsonage and reminisced as ministers will —for there in quiet conversation he revealed the joy of the years of service—the spirit which has prompted him and filled him with the desire to be helpful. Around that single thought it all centered and I found myself wishing that young students at the seminary might learn of him how much greater thing it is to be helpful to every one that needs it, than it is merely to preach to great audiences. I thought all the time of a young man whom I heard tell an ordaining council that one of the chief reasons why he desired to enter the ministry was that, though his father had always been a Home Missionary pastor, and though most of the luxuries of life and many of its necessities were always lacking in the home, yet he never once heard a word of complaint from either his father or mother, or a word of regret that they had chosen that path of service in the world. I can easily imagine that the three fine sons and the daughter who have gone out from that parsonage can probably say the same thing, and though I know only one of the four, I venture to say that they can hardly have failed to carry with them that spirit of helpful service, in the atmosphere of which they have been reared.

I found myself wishing that the denomination could capitalize the experience of such a man, retire him from the pastorate for his remaining years of service and send him to our colleges and seminaries, not to teach theology or preaching, but to tell the students his own conviction of how well worth while it is to be a humble and inconspicuous pastor; to tell them it *is* worth while just to be helpful, and he knows because he has tried it; to tell them that there are compensations so great that the lack of a large salary is insignificant; to assure them that it is even possible to provide for a family and see that the children have an education on a Home Missionary salary.

I have come to know many of our Home Missionaries in these western states, and for them all I have the most profound respect and admiration, but of them all I crown this one as greatest because he serves most.

Convocation at Yale

By Prof. Henry H. Tweedy

THE Fifteenth Annual Convocation of alumni and ministers to be held at the Yale Divinity School is over, and the one regret expressed is that like all good things this feast of opportunity must needs come to an end. Never has a series of lectures been looked forward to with keener anticipation, and never has the result been more completely satisfactory to the School. Never, moreover, have the addresses drawn such a throng of listeners, who came in undiminished numbers until the last word had been said. Marquand Chapel, which is now merely adequate to house the student body, had been long outgrown, and it was evident that even Lampson Lyceum, which seats 511, would be quite insufficient to accommodate all who wished to attend. Accordingly all sessions of the Convocation, save the Dodge Lectures which the University had scheduled for Sprague Hall, were held in Battell Chapel, and even that large auditorium, seating 1,472 persons, always wore the appearance of being comfortably filled. The number of alumni returning was unprecedented. As for the guests, they came from the east and the west and the north and the south.

Without making any invidious comparisons, it is only true to the facts to say that this year's program was of unusual, even remarkable, interest. To bring before an audience the man who is the storm center in the controversy between modernists and fundamentalists; a religious leader from England whose books are being most widely discussed in our own land today; the philosopher and historian of the Friends who has done such remarkable work as a spiritual guide and a director of reconstruction in the devastated fields of Europe; a specialist in religious education who is not only the head of a college but the brains and heart of that great summer conference of students at Blue Ridge; and the dean of Peking University, is to furnish that which in dramatic headlines would be called a galaxy of stars—stars of the first magnitude; and if the lecturers were personalities whom many were curious to see, their themes were of the sort which many are eager to hear.

The chief interest naturally centered in the Beecher Lectures by Prof. Harry Emerson Fosdick, D.D., on "The Modern Use of the Bible." Nor was this expectation disappointed. In them the scholar and the popular preacher, the discriminating student and the master in the art of moving the minds and hearts of men, the frankest and most fearless of critics and the most sympathetic and constructive of creative thinkers were blended. To be the friendly interpreter of the old and the sweet-spirited champion of the new; to prove, like the Master, that in the field of pure religion the new truth is come not to destroy but to fulfill; to lay reverently but remorselessly aside outworn categories of thought while freeing and glorifying the abiding spiritual realities—that is a great and difficult task in which Dr. Fosdick achieved not merely a success but a triumph. For the devout follower of Jesus, who accepts the accredited knowledge of the twentieth century, many feel that, so far as the present situation is concerned, these lectures are not only fine but final. The volume will be issued in the early fall. The titles under which the lecturer discussed his theme were the following:

1. The New Approach to the Bible; 2. The Old Book in a New World; 3. The Ancient Solution; 4. Abiding Experiences in Changing Categories; 5. Miracle and Law; 6. Perils of the New Position; 7. Jesus the Messiah; 8. Jesus the Son of God.

As for the spirit in which the addresses were received, it is significant that at the beginning of the first the entire audience rose to welcome Dr. Fosdick, while at the close of the last Dean Brown led in the singing of the Doxology in which nearly a thousand persons joined.

At the beginning of the Taylor Lectures on Theology, Prof. Rufus M. Jones, of Haverford College, told the story of a college student from the rural districts who described his professor of philosophy as "the deepest-down-dividingest, longest-staying-underest, least-bringing-upest" teacher he had ever had. He could afford to tell the tale, for the description did not fit. If he dove deep in his discussion of "The Fundamental Ends of Life," it was that he might bring up the largest number of pearls. The qualities which have made him the beloved teacher and spiritual guide of thousands—intellectual clarity, spiritual depth and richness, mystical insight, and breadth of sympathy—were marked characteristics of his four addresses. These were entitled: 1. The Quest for Fundamental Ends; 2. Fundamental Ends in the Gospel; 3. Mystical Experiences as an End of Life; 4. Intrinsic Values in Life.

For two important addresses the School was fortunate in securing President W. D. Weatherford, of the Southern College of Y. M. C. A. in Nashville, Tenn. Dr. Weatherford is not only the head of religious activity in that important intellectual center, but the one man to whom the success of the great summer student conference at Blue Ridge is largely due. His lectures were the rich fruitage of his experiences in the two fields to which he has devoted his main attention and in which he has been so signally successful—evangelism and the race problem. In the first afternoon session he spoke on "How Shall I Present the Christian Message to Modern Men," contrasting some old time methods, which are becoming increasingly ineffective, with the fresh and vital approach to which youth is so ready to respond today. The fact that he is a true Southerner, born of a family who had held slaves and fought on the Southern side in the Civil War, made his treatment of "Race Adjustment in America" all the more impressive and forceful. A new book dealing with an interpretative study of the Negro will be issued from his workshop shortly. America's hopes for peace and for prosperity lie largely in the spirit and teachings of such truly Christian men.

As Alumni Lecturer the School summoned Rev. Lucius C. Porter ('06), Dean of Peking University, now serving at Columbia University as professor of Chinese. Professor Porter chose as his theme "Spiritual Exchanges in China," pointing out gratefully the gifts which that great nation had received from Western civilization, but indicating also the treasures which the Western World might receive from China in exchange. As a son of the Pilgrims whose birth and lifework have linked him with China, the theme was one which he could treat with full knowledge *con amore*. It would be a bit of home missionary work to circularize with this address the United States Senate, and any other bodies which are inclined to view with racial bigotry and supercilious ignorance the races which may one day dominate the world.

It was a fortunate occurrence that the Dodge Lectures on "The Responsibilities of Citizenship," held under the auspices of the University, fell this year during the Convocation; for this gave our guests the opportunity to hear and to meet Principal L. P. Jacks, of Manchester College, Oxford, England. Thousands in our own land have been reading his *Religious Perplexities*, *The Living Universe*, *The Lost Radiance of the Christian Religion*, and other thought-provoking and spiritually helpful messages, while another multitude of intellectuals follow eagerly all that he writes in the *Hibbert Journal*, of which he has been the successful editor for many years. Dr. Jacks, therefore, was an exceedingly welcome visitor, and he brought us, as Dr. Fosdick put it, not a shipload of paradoxes, like G. K. Chesterton, or a shipload of ghosts, like Sir Oliver Lodge, or a shipload of fairies, like Sir Conan Doyle, but a shipload of common sense. It was cheering to hear him interpret the woes of the present not as the diseased condition of a senile wreck, bound for speedy dissolution, but as the growing pains of a youthful civilization, going up "fool's hill" with all its amazing disillusionments and sorry costs. Dr. Jacks discussed his topic under four heads: 1. The Health and Sickness of Civilization; 2. Labor and Leisure; 3. Education; 4. The League of Nations. In the last lecture he was exceedingly gracious and tactful, being much more appreciative of what America has done than most of us who listened to him, and making some very practical suggestions in regard to methods—his "Court of Honor," for example—to which we listened with interest and hope.

During all this rich intellectual feast the social life of the Convocation was not neglected. Following the annual meeting of the Connecticut Alumni, about 110 sat down to the alumni dinner in Dwight Hall. The President, Rev. Roy M. Houghton, presided and called upon representatives of various classes to respond. The class of 1914 was especially well represented, and held a reunion at which ten of its widely scattered members were present. On Wednesday the senior class held the last of its monthly luncheons, to which the speakers of the Convocation and the members of the faculty were invited.

One of the richest hours of the Convocation was the service held in memory of the late Prof. Henry Burt Wright. His death occurred during the holidays, and at the time of the funeral some of the faculty and many of the students were out of town. It was felt that not only the School but other members of the University and many of the guests would be glad to be brought into touch with the life and work of one who has been so often described by many as the most Christlike man they have ever known. Professor Bacon led the service, brief addresses were made by Rev. George Stewart, Jr., and Rev. Elmore McKee, and Rev. Ray B. Culver sang "Crossing the Bar." The lilies massed above the organ were sent with letters of sympathy to the members of the family. It is difficult even now to believe that this tireless worker and saint has left us. And indeed he has not; for scarcely a day passes that some public testimony to his power and influence is not given, and his ideas and ideals are living and active in the hearts of his colleagues, students, and friends.

Rarely if ever have days at Yale been more interesting and rewarding. From the morning services of prayer and of praise, led by Dean Brown and Professor Porter, to the various reunions and discussion groups which met in the evenings the hours were packed with inspiration as well as with information; and the

echoes of this Convocation, especially after its addresses have been published, will be heard throughout our own land and across the seas. At the close of the last hour Dean Brown announced that the Lyman Beecher Lectures for next year would be given by Dean William Ralph Inge, of St. Paul's Cathedral, London; the Nathaniel W. Taylor Lectures by our own Professor MacIntosh, and the Alumni Lecture by Professor Sneath.

New Haven, Ct.

What the Foundation Is Doing

Thus far during 1924 the Congregational Foundation for Education has carried forward a very active program in its several lines of endeavor. The President has traveled widely in (1) furthering co-operative enterprises, (2) counseling with schools concerning policies, (3) offering helps intended to effect economies, (4) aiding campaigns for endowment, (5) nominating leaders in administration and finance, (6) apportioning aid for current expenses, and (7) developing closer co-operation of churches and schools with a view of increasing the output of Christian leaders. Many institutions have been visited.

Rollins College

On March 26 an important meeting was held at Winter Park, Fla., and plans were set on foot to make Rollins College a union Christian institution, under the patronage of three Protestant churches, namely, Congregational, Presbyterian, U. S., and Presbyterian, U. S. A. A committee, appointed by the three church bodies of Florida, agreed to recommend to their respective church bodies and to the board of trustees of Rollins College the following basis of co-operation in the management of the institution:

1. Rollins College shall be a union, Christian college.
2. It shall be conducted by a self-perpetuating board of trustees of 24 members, six of whom shall be elected from those nominated by each of the above mentioned bodies, and the remaining six shall be elected at large by the eighteen who are chosen by the church bodies. Eight or ten nominations shall be submitted by each church body when the six from such body are to be chosen, and a proportionate number shall be nominated when a smaller number are to be selected.
3. The present board of trustees shall proceed at once with the election of a president who shall, in co-operation with the board of trustees, the churches, the alumni and other friends of Rollins College, organize a movement to liquidate the debts, provide for the annual deficit of the next three years, and raise funds for the rehabilitation of the plant.
4. The board of trustees and the president of the College, in co-operation with the churches, shall inaugurate, as soon as feasible, a forward movement that shall include endowment, campus and building needs.

The plan as proposed was later adopted by the board of trustees of Rollins College. It is confidently expected that the College, now having endowment and physical resources of approximately a million dollars, will soon be out of debt and entering on an expansion program of considerable magnitude. It is a significant thing that these three church organizations can unite in furthering Christian education in the Southeast. In helping to bring about the union, the Congregationalists have sought no selfish advantages but have shown a willingness to share equally with other churches the benefits and burdens of union. In this enterprise possible competition gives way to co-operation in the advancement of the common work.

Piedmont College

During the latter days of March the President spent several days at Piedmont College, meeting its faculty, students, and trustees, and looking into the finances of the school. As a result of numerous conferences, a request came to the Foundation to finance a thorough audit of all accounts of the institution, with the understanding that the vote of the trustees, already passed, shall be carried out in successive annual audits of all accounts. It is also requested that the Foundation furnish the college full recommendations for the adjustment of the bookkeeping of the college so as to parallel the best standard advocated for colleges affiliated with the Congregational Church.

Dr. Jenkins, president of the college, is reorganizing the work in such a way as to place heavy responsibilities upon Dean Rogers and his assistant, Professor Percy, and is inaugurating a careful survey of the industries of Piedmont, including the farm, laundry, planing mill, plumbing shop, and printing plant, with a view of putting them all on a strictly business basis. It is proposed by the management to liquidate as speedily as possible the present indebtedness and bring the productive endowment of the College to a quarter of a million dollars. Piedmont College has a reputation, North and South, for strong intellectual work and for fine Christian spirit. It has a location of unusual healthfulness and beauty in the geographical center of the only outstanding American-born population of the United States and, at the same time, in the geographical center of the most outstanding illiteracy in our country.

While in the South the President had the good fortune to consult with representatives of Piedmont College, Atlanta Theological Seminary, and Oglethorpe University concerning possible adjustments that may tie these schools together in an intimate way.

Some field work has been done for Chicago Theological Seminary and Ripon College in their campaigns for endowment.

The work of the Foundation has had a sympathetic hearing in many churches, among these being Dr. Jefferson's Tabernacle in New York and Dr. Stocking's church in Upper Montclair, N. J.

Women's Unions at Work

During the months of April and May the President's itinerary includes numerous meetings in New England, the schedule of dates having been arranged by Miss Ona A. Evans, field secretary of the Massachusetts Woman's Home Missionary Association. In Massachusetts and Connecticut, the Women's Unions have assumed responsibility for definite aid to certain institutions as well as accepting a part in the whole Foundation program. Interest in the work seems to be growing steadily.

A vacancy on the board of trustees, caused by the resignation of Dean Brown of Yale, has been filled by the selection of Dr. Robert E. Brown of Oakland, Cal., recently of Waterbury, Ct.

Dr. Ashley Day Leavitt, one of the original trustees of the Foundation, has found it impossible to attend board meetings and has tendered his resignation. Members of Massachusetts unions have suggested that it would be eminently fitting to appoint one of the prominent women of the Bay State to this post.

Finish every day and be done with it. You have done what you could; some blunders and absurdities crept in—forget them as soon as you can. Tomorrow is a new day, and you shall begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense.—*Emerson.*

Marion Lawrance

Oct. 2, 1850—May 1, 1924

The death of Marion Lawrance of pneumonia in Portland, Ore., on May 1, removes a familiar and commanding personality from among us and will leave a feeling of loneliness and personal bereavement in the hearts of a great host of Sunday school people throughout the world. A life-long Congregationalist, a layman and a successful business man, Mr. Lawrance early turned his attention to the Sunday school. He first gained distinction as superintendent of the school in the Washington Street Church, Toledo. He soon became secretary of the Ohio State Sunday School Association and in 1899 was called to the general secretaryship of the International Sunday School Association.

His administration of this office was characterized by great energy and devotion. Mr. Lawrance's genius as an organizer and a business man was soon evident in the thoroughness with which the International Association was perfected as a closely-knit promotional agency of national scope, with co-operating branches in every state and with distinct and local organizations extending down to the last community. At the same time the scope of the organization was being extended by affiliation with branches in Canada, Mexico, and elsewhere. By 1910 these connections had become world-wide and took form in the World's Sunday School Association, which Mr. Lawrance served jointly as general secretary from 1910 to 1914. This work of expansion and centralization was built up around the uniform lesson system, which readily lent itself to this type of promotion. It was an era of seed planting and watering, when the Sunday school idea was being generally adopted and fostered by the churches.

The coming of graded lessons, with their wide variety of material and methods, their demand for a specialized type of teaching, necessitated a different type of organization. It was a tremendous task to transform a vast organization, such as the International Association had been, into the type of organization which can meet the rapidly increasing needs of a highly complex situation such as exists in the Protestant churches today.

For the last ten years this readjustment has been going on, culminating only recently in the complete reorganization of the International Sunday School Association under the name, International Council of Religious Education. During this trying period Mr. Lawrance has borne himself with singular dignity and magnanimity. His unfailing fund of humor and sweetness of Christian character have endeared him even to those most impatient for change.

Since the reorganization was consummated Mr. Lawrance has held the postion of general secretary *emeritus*, in which he has continued to give himself without stint to the cause which has always been so near his heart, and has aided not a little in bringing about the complete adjustment of the older organization to the requirements of the new day.

Mr. Lawrance was married in 1874 to Miss Flora Gaines, a niece of General J. Warren Keifer, his wife having died a number of years ago. Two children, Lois M. and Harold, survive him.

Business needs more Christianity, and Christianity needs more business. There is less excuse for doing God's work in a slipshod way than there is for doing our work in that manner.—*Methodist Recorder.*

OUR INVALID PARISH

Winfred Rhoades
Pastor

Making Suffering Fruitful

Has invalidism called you apart from the world's rushing life, and driven you to enforced leisure? If you will make it so, you are really called to new activity and discovery.

Read again that chapter which tells how the prophet Elijah, discouraged about his work, fled into the wilderness and there received a new and greater understanding of God. Reflect how Jesus, longing to give himself to the work of saving men, spent thirty years of his life in quiet preparation for the brief ministry of three years. Consider how St. Paul, immediately after his conversion and when he might be supposed to be most eager to use his great powers in the effort to lead his fellows to the new and wondrous Light he had just found, went off by himself into Arabia and lived three years in retirement before ever he opened his mouth in proclamation of the Gospel.

It was a serious illness in his twenty-second year that led Francis of Assisi to meditate upon the kind of life he was living—a life of luxury, idleness, pleasure, nightly revelling and brawling, fighting—so that, not a great while later, he forsook his father's house and all he had loved before, and, taking the Lady Poverty as his bride, went forth to call the world to sincerity, and simplicity, and love, and joy, through the power of a new inner life. The founder of the great Benedictine Order was only a youth when first he turned his back on Rome and gave *his* eager spirit to the search for life that was on a higher level and was truly satisfying; and later a second retirement was necessary before he was ready for his life's work. It was an unhappy marriage and four years of inner conflict that sent forth Saint Catherine of Genoa to do her great service for the sick of mediæval Europe, and that has made her an influence in the world ever since. Sickness, and three voluntary years of solitary life in her own room prepared Saint Catherine of Sienna for the great power, both spiritually and politically, that she exercised during her short life.

The world needs men who will study how to combine metals and chemicals and gases in new ways, for its comfort and its enjoyment; it needs men who will bring the ends of the earth to every doorstep, in order that food and clothing may be provided for all; it needs men who will carry on the hard, monotonous toil of every day, in order that life may go on. But such are by no means the only men the world needs. It needs men who will help it to think, lead it to desire something better than it has yet risen to, inspire it to set out after the dreamed-of nobler things that so often it lets itself forget about. It needs men who will give it wisdom, and will make life appear a dear and beautiful and heaven-giving thing. It needs men who will give their lives to service instead of to ambition. It needs men who will lead it to Truth. It needs men who know God not merely as a name, but as a friend and inspiration, and a power in daily living, and who will help it to know him thus also.

If you, having found your own way to the shining of the Eternal Light, can help someone else to do the same, you do what is needed more than anything else in the world.

Closet and Altar

A DAY OF MEMORIAL

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

We, the living, are much indebted to the dead for much that we enjoy. Some gave their lives for us as explorers, some as inventors and adventurers. Some cleared the wilderness, built dwellings, sailed the seas, fought and died to safeguard our inheritance. We can never pay this debt except in a cherished gratitude and remembrance and by our own self-giving that we may hand down unimpaired and, if possible, improved, what we ourselves have derived from our forerunners.—*Isaac Edwardson.*

It is a great thing for you who are young here tonight, and feel the emotion to give your life away for others; but let me tell you, the first thing is that your life should be worth giving away.—*Sylvester Horne.*

For the price must be paid of purchase, and bitter it is to win,
It was lonelier once and darker, when of old they dared to begin;
But I know it must all come true, I have hope for the bye and bye,
Or what was the wise men's wisdom, and why did the brave men die?
Oh, you that stand in the sunlight, unearned, could you not forego
A share of your sun-warmed hills-sweep for those in the shade below?
If you knew how safe is the truth, how little avail your Noes,
How the seed swells into the shoot, and how surely the young tree grows!
How truth is above your gauge, how it takes no count of the years,
How we smile at your half concessions, the doubt, the regret, the fears!
Therefore let us bar our hearts to never a man that lives,
For wider is love than life is, and I know that it grows as it gives.

Sir Rennell Rodd, abr.

Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered. The question, "What ought we to do for others?" cannot receive a proper answer until pains have been taken to weigh and value all that others have done for us. Benevolence is largely an affair of memory and of the gratitude that memory inspires.—*L. P. Jacks.*

We must take care that our Christianity is not submerged in our patriotism. We must avoid having our consciences drugged, even if we believe we are right. The Church of Christ will best serve the nation as she fully and faithfully serves her Lord and Master.—*Alexander Ramsay.*

O Thou who hast helped and sustained our nation in all its times of need, we remember before Thee what our fathers did and seek Thy help that we may be worthy of the great inheritance. Make us builders and not destroyers, lovers of justice, mercy and truth, obedient to thy commandments and to the laws which we have made. Make wars to cease and neighborly love to grow among the peoples. And in thy mercy bring Thy Kingdom in. In the name of Christ. Amen.

Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Missions and Commerce

Comment on the Prayer Meeting Topic for May 25-31

BY CORNELIUS H. PATTON, D.D.

Topic: Have Business and Commerce Helped or Hindered Missionary Work? Acts 19: 23-28.

The answer to this question depends much upon our conception of business and commerce. If we follow those who hold that modern business is essentially pagan, engaged in the exploitation of humanity as well as of materials, we cannot regard it as helpful to missions. Should we not, however, distinguish between business which is helpful and constructive and that which is harmful. Even with this distinction there is a wide area for debate.

The witnesses. Those who can best answer the question are, first, the missionaries; second, the tourists who have visited missionary lands. Unfortunately, many of the latter are themselves a serious problem to missions, when they conduct themselves abroad in total disregard of the essential courtesies and customs of Christianity. Someone has said that Port Said is the most religious city in the world because so many Englishmen leave their religion there on the way to India. The same might be said of San Francisco with reference to American travelers. Missionaries have said that often the influence of American and European travelers is one of the worst handicaps to their labors.

Beneficial effects. As examples of the better sort, one may well note what the American Association of Silk Manufacturers has done for Canton Christian College, donating a building for the study of processes in the raising of silkworms and the manufacture of the silk filament. Great corporations like the Standard Oil and International Banking Corporations select their foreign representatives with reference to Christian character as well as business ability. Many others believe that business and missions should go hand in hand.

Harmful influences. On the other hand is the sad story of traffic in liquor, opium, drugs, and fire arms. In the early days the traders were the avowed enemies of missions. By their brutal and often immoral treatment of natives they disgraced so-called Christian civilization. America is, fortunately, out of the business of exporting rum to Africa, but this does not mean that Africa is free from this curse. In spite of all efforts of reform associations to restrict the traffic, reports indicate that it is increasing. Large consignments have recently been shipped to the Gold Coast and Nigeria. In one shipment, 12,000 cases were consigned to one dealer. Importations of liquor in 1922 increased over those of 1921 by 40 per cent. in the Gold Coast, and 47 per cent. in Nigeria.

No final balance can be struck between the good and bad effects of business on missions. The writer's book, *The Lure of Africa* contains a chapter, "Africa and Civilization" which discusses the problem of Africa. His recent book *The Business of Missions*, also contains several references to this difficult problem.

WITH THE CHILDREN

The Arbor Day Shower

By Daisy D. Stephenson

It was in the breezy, sneezy days that mark the Moon of Plants that Bettina Ellis sowed the first seed that was to sprout with the magic of some modern beanstalk. At the close of Wayaka's meeting, the hostess demanded impulsively: "Girls, has this Camp Fire ever done anything? I mean something besides having good times and 'seeing beauty' as the name denotes?"

Winona gasped, Beth flushed, while Julia stammered: "We-ell, we're earning honor beads as fast as we can. And last summer we gave an outdoor ceremonial for the summer folks"—

Bettina dismissed these achievements with an impatient shrug. "But don't you ever plan community affairs? Oh, I know I'm a tenderfoot compared to you girls who were born here, but even if we've been here only half a year, it's our home now. I'd like to start something good, and so would Howdy. He was as tickled to find a Scout Troop here as I was to walk right into a Camp Fire. By the way," she flashed another question before the native daughters could find a voice, "have any of you an encyclopedia? Or good reference books? I've squeezed our library dry, and the folks vow if I ask another question they'll muzzle me!"

"Oh, you're writing an essay for that newspaper contest!" guessed Beth, who was returning to normal.

Bettina nodded. "It's about our early pioneer history. You see, I used to talk a lot with Mr Chapman. They were neighbors of ours in the city. He was writing a state school history then, and now it's finished and we'll be taking tests in it next year."

Julia Randall squirmed uneasily. The only literature she could recall in their ranch home consisted of mail-order catalogues, a weekly *Farm Gazette*, and grandpa's almanac. "Mr. Rawlins, the ranger, has yards of books, but he's at the jumping-off place," she ventured.

Winona Lamb, whose grandparents were respected pioneers, tried to rise to the occasion. "We have stacks of books," she admitted, then remembering their contents and condition, confessed frankly: "They're in the attic, most of them, and I'm afraid a lot are old law books and science things. There is a set, though,"—she thought hard,—"that look awfully dry and prosy. Some sort of Information."

"Thanks," twinkled Bettina, "I'll be happy to meet them. But don't you see we need books?" she appealed earnestly. "Why, those poor wrecks at school need pensioning! Even Webster is a total loss from I to U!"

"Why, Bettie! from 'me to you' is correcter!" Beth murmured.

Bettina giggled, then shot her newest idea arrow. "Girls, can't we celebrate Arbor Day by planting something?" The wonderful plan had sprouted full-robed, as Minerva from Jupiter's brain.

"My goodness!" protested literal Julia. "With the hills and woods full of trees Ma Nature planted? That's 'one thing we ain't got nothin' else but,'" she quoted the village mammy.

"No trees," smiled Bettina. "Plant a library seed, or a sapling if you prefer."

Beth's imagination, once going, was apt to cover the ground like a hill pony. "I know! I always wanted to be in a real shower!" she exclaimed, ignoring Julia's teasing. "I've seen you pretty wet." With enthusiasm she suggested: "A book shower, or good magazines would help. Let's go tell Miss Eunice, quick!"

"We'll ask everybody in or out of Pine Crest,"—Winona grew expansive now,— "from grandpaps to papooses."

"Why not suggest that the guests represent a book or some well-known character in fiction?" was dear Miss Eunice's big drop for the shower.

"That's a scheme. Who plotted it?" inquired Howdy, Bettina's lively brother. As Bettina hesitated he patted her brown head roguishly. "I thought so. Working on all cylinders, as usual. Well, the Scouts have got to be in on it. Mind?"

"Mind?" echoed Bettina. "If you don't help we'll never make you another batch of fudge."

Either this dire threat or the joy of "something doing" brought every Scout to his tiptoes. For a time the innocent villagers felt conspiracy in the air along with an extra snowstorm. There were secrets to right of them, plotters to left of them. Then the strain relaxed, and every family in the community received the following explanation and invitation:

A little shower, a pleasant hour,
Wherein a plan we'll plant.
Come one and all, come short and tall!
Don't tell us that you can't.
By hook or crook, please bring a book,
Or else a coin will do;
But come this way on Arbor Day—
We'll warmly welcome you.

The "time" was seven-thirty Friday evening —but the "place!"

"How did it happen?" every grown-up demanded of the first young source of information. "That's The Wigwam! Why, that's been empty ever since those college girls had a tea-room there one summer and didn't pay expenses. Mrs. Knight asks such high rent for it, you'd think that cabin was a skyscraper."

The Scouts looked modest but knowing. By a lucky accident Howdy Ellis had been on the doorstep, so to speak, when Opportunity, that is Mrs. Knight, climbed off the motor stage one cold afternoon. She was a bird of passage that flitted at will from her city home to her mountain possessions. The villagers considered her uppish. Howdy, the only new boy in Pine Crest, had been up on her hill learning the ups and downs of snow-shoeing where the fellows couldn't howl at his tumbles. Howdy, always friendly, came trudging by The Crags to find a lady in distress and great disgust.

"I wrote that lazy Joe Lamb a week ago to have a good load of wood here for me," confided Mrs. Knight, justly indignant, and Howdy was all sympathy.

"Joe Lamb is up working on the new forestry road," he explained. "I tell you!" he exploded after wrestling briefly with the problem. "Wooly Lamb—I mean Willie—is one of the bunch. I'll go straight there. And Tad Neil has a burro and part of a cart. We'll get you enough wood to do over Sunday, sure."

Mrs. Knight beamed on him. "If you boys will do that for me," she began gratefully. "I'll— What's it worth?" she broke off with her most businesslike frown.

"Oh, you can settle with Mr. Lamb for the wood," Howdy told her casually "and we'll be glad to bring it to you just to be neighborly."

Mrs. Knight stared, but Howdy was neither making fun nor joking. "You're new here," she deduced briefly. "Well, it's surely good of you, and I won't forget."

Somehow when those three boys came puffing up the hill, working much harder than the indifferent little burro, Mrs. Knight began to realize what a Scout will do in the way of a good turn. Her eyes were soft as they unloaded the wood, filled a box inside, and then insisted on starting fires for her. Of course, being boys, they had no thought of refusing the apples and cookies she urged on them, and as they munched and helped her, they naturally discussed the plan shared by Wayaka and Scouts.

"Now if it didn't take you youngsters to wake up Rip Van Winkle!" was Mrs. Knight's amused comment. "The one thing we need in the summer, when folks flock to the hills, is a good library."

Howdy eyed her thoughtfully. "Seems to me we need it worse in the winter, when there's nothing much to do," he observed. "Mother and Bettina are always wishing they had Aladdin's old lamp and could switch the city library up here."

"Where's it to be?" was Mrs. Knight's brisk query. "The planting of this budding library."

The boys all talked at once. That was just the trouble. There was no place handy, unless Auntie Hope would loan them her front room. There was no money yet, no books, so the library seemed chiefly to be something hoped-for but not located.

"Well, many thanks, boys. And you drop around and see me before you send out invitations," was Mrs. Knight's parting request. That it had happened simply, witness Howdy's report to Bettina.

"So she offered us The Wigwam, the niftiest little building on Main Street. Wooly said you could have knocked him over with a broom straw. Funniest thing," he chuckled,—"you know Tad never says but one thing when he's surprised, and"—

Bettina's quicksilver mind flashed ahead and she bubbled over. "So as usual, he said 'Goodnight!'" she guessed merrily. "Well, she is a good Knight, no matter what the grown-ups think. I have something to tell you, too. Auntie Hope has given us two of her husband's finest paintings for our library!"

The Camp Fire Girls took turns reading to blind Auntie Hope, and Beth had been so excited over receiving this valuable bequest that she had acted like a human pin-wheel till she could report to the girls.

"And Miss Eunice is going to get married in June, so she's giving us all her treasures, like a set of Alcott, and Shakespeare, and Mark Twain," Bettina jumbled her authors regardless. "She's marrying a writer, you know, and won't need other folks' books, I guess."

The big ranger, Mr. Rawlins, came galloping to town for grub and mail, and left a heavy, mysterious bag at the Inn. "For the boys," he explained. "They helped me build new trails last fall. Good luck." Bettina nearly expired of curiosity before Howdy came home. He made swift work of investigating the contents of the bag. "Books! Dozens of 'em!"

(*Continued on page* 639)

The Editor's Bible Class

Conducted by William E. Gilroy

A Prophet at Bay

Comment on the International Uniform Sunday School Lesson for May 25: Jeremiah and the Babylonian Crisis. Jeremiah 26: 8-16.

This lesson makes noble reading, though the Babylonian crisis and the ancient circumstances are lost sight of in the fidelity of the record to the age-long tragedy of life.

Here was a man of religion—the outstanding figure of his time, so notable that his work endures to this day. Yet in the narrative he stands at bay, with the officially religious people of his day yelping for his life like a pack of wolves.

Jeremiah was on trial for heresy—the heresy of uttering unpleasant truths. The priests and the prophets, not always at one, were united in demanding his death. He had offended national pride and of course it was the conventionally religious people who were the most vindictive. That sort of people are always more concerned about the State than about the Kingdom of God, and Jeremiah had "prophesied against the city."

Jeremiah's offence against the conventionally religious people may be understood by reference to Jeremiah 7: 4. He had stood "in the gate of the Lord's house," and in much the same way as Jesus at a later date had said, *Why call ye me, Lord, Lord, and do not the things that I say?* Jeremiah had admonished those who were trusting in lying words and saying, *The temple of the Lord, the temple of the Lord, the temple of the Lord, are these.*

Jeremiah preached social righteousness and justice as the only sure foundation of national greatness. He struck at the core of social wrong and at the core of a religious formalism that ignored judgement between a man and his neighbor. The preacher of social righteousness today does not always fare better than did Jeremiah, though starvation is the only modern form of the death penalty for prophets.

What is the use of discussing a lesson like this entirely in terms of the past? Are the things against which Jeremiah protested found in life today? Is official religion defending these things, or is it announcing the word of the most high God against them? These are the questions that we ought to discuss, but in their discussion we ought to avoid alike an undue pessimism and an undue optimism. We may far too readily conclude that religion is free from the formalism and hypocrisy that marked it in the days of Jeremiah, but on the other hand we may neglect the evidences that God has real ministers and prophets and earnest saints, who are devotedly applying Gospel truth to life.

In so far as official religion is represented today in the great utterances of the Church, through the councils and assemblies of various bodies, and here in America through the Federal Council, representing nearly thirty denominations, there is a vital protest against wrong both in high places and in low. The conscience of the Church has ceased to be a respecter of persons and interests. There is reason for hope. Age-long wrongs still affect mankind, but never, perhaps, has there been on the part of organized religion so widespread and strong a purpose to champion the weak, and denounce unrighteousness in high places.

How little Jeremiah deserves the reputation of pessimism that has become attached to his name! Note how much is constructively put in his prophetic messages. He does not say so much, the Lord will punish you for your sins, as the Lord will save you if you amend your ways. His vital message is, Cease to do evil; learn to do well.

Judah did not heed and learned in suffering and exile the lessons Jeremiah sought to inculcate. The world has profited by Judah's adversity, for out of the exile came voices of pure inspiration. But happy is the man, happy is the nation, that in the day of prosperity can see with clearness of vision the things of equity and truth.

Bible Help on Great Problems

Topical studies in the Bible, I have suggested, will do more than anything else to convince the intelligent and open-minded reader that the Bible *grew* into existence, and that in accordance with its origin and nature it is not a dead-level revelation, equally significant in every part, but that its revelation is found in a developing, or unfolding, of truth. With this fact, and with the essential harmony of Bible teachings beneath seeming inconsistencies I hope to deal specifically next week. Meanwhile I should like to point out that topical study will help toward an appreciation of the nature of Biblical teaching in another fundamental aspect.

One cannot go far in the topical study of the Bible without discovering that the Bible in the light that it affords on problems of life and conduct is very different from a conventional array of moral codes or a book of etiquette. It contains a philosophy of life, but it is not a *dictionary* or an *encyclopedia* of life. One cannot turn to page so-and-so and see what the Bible has to say upon such a thing, or to discover what to do upon such and such an occasion. It does not tell you how to conduct yourself before the King of Kings in the same exact way in which a book of etiquette might tell you how to behave if you were going to be presented at Court.

There are people who think that the Bible ought to be just that sort of book, and regardless of its actual nature they have tried to make it that sort of book. But the Bible does not so much tell us what to do as how to live; or perhaps I should say that it tells us what to do by telling us how to live. It reveals a *way of life.* Its purpose is not to make automatons move mechanically. It is a book for men and women made in the image and likeness of God, and it reveals in every part God's will that his children should be so developed in spiritual insight that they shall be able rightly to discern the ways and issues of life. To create in us the true life and the right spirit means more vitally to provide a guide to conduct than to give codes and precepts could possibly have meant. If the Bible had been merely a book of moral etiquette for ancient times it would not be so essentially a challenging guide for twentieth century men.

Many have turned from the theory of verbal infallibility to find refuge in the idea that the Bible is an infallible guide to faith and practice. But to be that in actual life it would have to be interpreted and lived by infallible people. What is the sense of all this straining after infallibility—an infallible Church, an infallible Pope, an infallible book, an infallible Mary Baker Eddy? The whole idea of such infallibility is against the very nature of the Bible. There is only one infallibility—that of God. But the Bible is a book by means of which fallible men may grow in the knowledge of God and thus growing may make their lives beautiful in truth and righteousness.

The Bible leads us to Christ as Savior, Preceptor, and Companion. But how does Jesus tell us what to do? Does he tell us to consult such a page and paragraph to find out what to do under such and such circumstances? We recall how he spoke to the man who brought him such a problem, *Man, who made me a ruler or divider over you?*

He teaches us to be like himself, and it is in becoming like him that we discover what to do through learning how to live.

A correspondent takes me to task for stating recently that Paul's longest "pastorate" was at Corinth. He quotes Acts 19: 8, 10, referring to Paul's stopping two years and three months at Ephesus, as against the reference in Acts 18: 11, to a year and a half at Corinth. But Paul apparently spent two periods at Corinth besides this of a year and a half—several months during the year 58, during which he wrote the Epistle to the Romans, and possibly the Epistle to the Galatians, and another period, the exact time or length of which does not seem to be indicated. II Cor. 13: 1 refers to three visits. I wrote under the impression that Paul had spent all told about three years at Corinth, but this does not seem verifiable. The fact that Paul spent a long time at Corinth would justify the reflections I made in the original reference, though the stay at Ephesus may have exceeded all the time Paul spent in the former city.

It Will Pay You to Read

The Recovery of Public Worship, by Rev. Percy Dearmer (*The Review of the Churches, April*). "We shall never succeed in preaching the people back to Church." They will come back "when our services are more interesting, significant and beautiful." An important consideration of church architecture, music, hymnody, etc.

Mexico—A Promise, by Frank Tannenbaum (*The Survey, May 1*). The whole issue is devoted to Mexico, eighteen articles by as many writers, several of them by Mexicans. Some of the titles are: A Hundred Years of Revolution, the Obregon Régime, Bandit Colonies, Mexican Types, etc. Few books give as much or as timely information.

The Crisis in Islam, by Demetrius C. Boulger (*Fortnightly Review, April*). An interesting presentation of the situation created by the deposition of the Caliph, and its effect on the Mohammedans of India and Egypt. "Abdul Mejid is still not only Caliph but Sultan." The French have offered him a new home in Tunis. "It may happen that a Caliph of North Africa would be preferable to the eyes of the Moslems of both Egypt and India to one at Bagdad."

The Revolution That Tarries, by Holford Knight (*The Fortnightly Review, April*). An English barrister long interested in progressive labor movements writes entertainingly of the revolution now in process in England. He says that "organized religion failed to admonish the money changers within its portals" against profiteering, during the war. And "the platitudes of church dignitaries, unsupported by appropriate deeds," left the people unmoved.

AMONG THE NEW BOOKS

Biography

THACKERAY AND HIS DAUGHTER, edited by HESTER THACKERAY RITCHIE (Harper. $5.00). This attractive volume contains a number of unpublished letters by Thackeray, together with letters and journal of his daughter Anne Thackeray Ritchie, the whole edited by his granddaughter. Mrs. Ritchie died in 1919 at the age of 88. Thackeray died "on the morning of Christmas eve, 1863." The chief interest of the volume centers in the forty or more letters from Thackeray contained in the first half of the volume, many of them illustrated by the novelist with his amusing sketches. The letters are most of them written to his mother and daughters. Some of the letters written from America in 1853, and again in 1855, are full of humorous and generally, but not always, pleasing experiences. The latter half of the volume is devoted entirely to the letters and journals of Mrs. Ritchie, who was also a novelist with a score of stories to her credit. The intimate view of the famous novelist, his affectionate relations with his mother and daughters, as revealed in the correspondence, is exceedingly pleasant and will win for the volume a prominent place in Thackeray collections.

HENRY LOOMIS—FRIEND OF THE EAST, by CLARA DENNISON LOOMIS (Revell. $1.25). A graduate of Hamilton College, a major in command of a Union Regiment while yet an undergraduate, a missionary of the Presbyterian Board in Japan, a representative of the American Bible Society,—all this mixed with a struggle for health, make a romantic and colorful story of life. The biography, written by the daughter of Dr. Loomis, is also a revealing picture of changing conditions in Japan for the last fifty years, especially as it has been touched by Christian and American influences.

THE FAILURE, by GIOVANNI PAPINI (Harcourt, Brace). An autobiography by the author of the recent *Life of Christ* which has attracted so much attention. It covers thirty years of his life and was written some ten years ago. It is a graphic record of an unprofitable and often unpleasant career, worthy of its title, and chiefly of interest as a psychological document. It seems that Papini never lacked ambition for great undertakings: once he started to write an Encyclopædia, but soon tired of the task: then he began on a Commentary of the Bible and proceeded as far as the third verse in Genesis, when he ceased, "tired and bored." Such was the story of these early days—full of flighty ambition, an uneasy, unmoral life, without faith.

LIFE AS I HAVE KNOWN IT, by WALTER B. VINCENT (Lothrop, Lee & Shepard. $2.00). Judge Vincent, Associate Justice of the Supreme Court of Rhode Island, born in Rhode Island in 1845 of old New England stock, has given us in this volume some biographical material, some reminiscences and considerable good advice on a great variety of subjects. Most interesting is his description of his own boyhood, youth and educational experiences. His account of life on a farm in the middle of the last century, in the days of tallow candles and home-spun cloth, of district school and spelling matches is especially entertaining. He studied law in New York and was admitted to the bar there, but preferred to settle in his own state where he won distinction and for fifty years has passed an honorable career as lawyer and judge. A multitude of good stories enliven the pages.

Some Social Problems

WHAT IS PROFESSIONAL SOCIAL WORK? by L. A. HALBERT (The Survey. $1.50). The answer to the above question is clear and concise and will help to establish the status of social workers and to standardize social work. "Social work is the business of producing, changing or adjusting social organization and procedure in the interests of human welfare according to scientific standards." The various processes of social work are carefully outlined and defined. The work of the various branches of social work, family, medical, economic, psychiatric, correctional and spiritual, is carefully differentiated and explained. A well made chart summarizes and illustrates the entire field and processes of social work.

MANKIND AT THE CROSSROADS, by EDWARD M. EAST (Scribners. $3.50). A large book devoted to a study of population and food prospects throughout the world. Among the conclusions emphasized are these: The world will soon be overpopulated; the world will soon be unable to produce enough food to feed its people; white supremacy should and is likely to continue; the darker races are inferior to the white; birth control should be legalized and encouraged to assure better Nordic breeding and to prevent the hardships incident to the rearing of too many children; conservation of all resources is imperative. One may find much important information regarding food production and trends in population. One should take with reserve the author's lack of faith in the darker races and may well deplore his unfairness and evident race prejudice toward the colored people. A challenging, stimulating book, but unfortunately it seems to be lacking in Christian purpose and spiritual vision.

SOCIAL LAW IN THE SPIRITUAL WORLD, by RUFUS M. JONES (Doran. $1.75). This is the third reprinting of a book which was first issued in 1904. Nothing has been changed in it. The best commendation of the book is that it is still in demand and we predict that it will be for many years to come for it deals in a vital manner with the profound matters of religion, with God and men and their interrelations.

DAEDALUS, OR SCIENCE AND THE FUTURE, by J. B. S. HALDANE (Dutton. $1.00). A little book of great interest and significance. It deals with changes which may be expected as the result of science and invention. "It is fairly safe to prophecy that in 50 years light will cost about a fiftieth of its present price, and there will be no more night in our cities." That is one of the least important of the forecastings. The influence of biology on history is the theme of a most amazing section of the essay, indicating what may have occurred by the close of 150 years. To relate the interesting content of the essay would require as much space as the paper itself.

CHILD WELFARE IN THE DISTRICT OF COLUMBIA, by HASTINGS H. HART (Russell Sage Foundation. $2.00). A study of child welfare institutions in the District of Columbia where there are many model institutions for adults. It transpires that there is a surprising lack of such adequate provision for the care of neglected, defective and delinquent children, "as is found in the best organized states in the Union." Just what does exist and wherein there is a lack of suitable provision is set forth in this admirable report which is based on investigation made first in 1918 and then repeated in 1922. The proper remedy is clearly indicated.

MAKING BUSINESS ADVANCEMENT SURE, by WILLIAM MARVIN JACKSON (Stokes. $1.50). Fifty practical talks to youthful workers who wish to climb up the ladder of life and are willing to make an effort to that end.

GOVERNMENT AND POLITICS OF BELGIUM, by THOMAS HARRISON REED (World Book Co. $1.60). Belgium is well called a "land of experiments" for it has set the example for other lands in several respects. For instance, it has adopted "proportionate representation" and is thus far satisfied with the method. This little volume indicates other experiments. The socialist element is very strong and co-operative undertakings on a large scale are in successful operation. This handbook, written since the War, describes Belgium, so far as government and politics are concerned, as it is today.

Recent Fiction

CHEAT-THE-BOYS, by EDEN PHILLPOTTS (Macmillan. $2.25). A remarkable story of the Devonshire country with Mr. Phillpotts at his best in descriptions of rural life and natural scenery. The title is the nickname given to a very attractive young woman because of her likeness to a certain cider apple which is inviting to look upon but sharp to the taste. Her love affairs form the main theme of the story. But there are a number of other love-making couples and at least three weddings, giving ample play to the author's discussion of marriage in various aspects. The conversations of the rural philosophers, men and women, on the subject of life in general and marriage in particular, are unusually interesting.

BROKEN BUTTERFLIES, by HENRY WALSWORTH KINNEY (Little, Brown. $2.00). The story of an American newspaperman's adventures and acquaintances in Japan. The Broken Butterflies are the Japanese women of various classes whom he meets and admires and who are drawn with sympathetic appreciation and a pathetic sense of their fragility. Some of them have been in American schools; some have been made acquainted with foreign ideas in their own land and feel the restrictions and suppressions of Japanese marriage laws and customs.

MINCE COLLOP CLOSE, by GEORGE BLAKE (McBride. $2.00). Ten chapters, each devoted to an event in the life of Bella Macfadyen, Queen of the Fan-Tans, a gang of toughs in the under-world of Glasgow. She was a red-headed, imperious, quick-witted, daring, leader of lawless men and women and these tales of her successful adventures are quite unique in their picturesque vigor and vividness.

TEMPER, by LAWRENCE H. CONRAD (Dodd, Mead. $2.00). This story has a value in its pictures of industrial relations, moving always with the work of a great motor car factory as its background. Paul Rinelli, born in Italy

of an American mother, on his coming to America an orphan, begins at the bottom of this school of work, this grinding mill of human life, and rises slowly through many overturnings and trials to a successful and contented life. He has to make over his boyhood notions of America and to adjust himself to wholly unawaited conditions. The movement of the story is lively and the proud boy's struggles are interestingly presented.

ADVISORY BEN, by E. V. LUCAS (Doran. $2.00). An entertaining story, bubbling over with fun and full of amusing and unusual situations. Miss Benita Stanley, called "Ben" for short, when her father married a second time, felt herself justified in seeking an independent career. She conceives of a new undertaking which she advertises thus: "The Beck and Call. Domestic Problem Bureau." She hires an office over a book-store, carried on by two young men, and entitled, "The Booklovers' Rest." All kinds of queer requests begin to come in, which the quick-witted and sensible "Ben" is able to deal with effectively, with the aid of helpful friends. The blend of wit and wisdom in the narrative is delightful and Mr. Lucas is at his best.

MISTRESS WILDING, by RAFAEL SABATINI (Houghton Mifflin. $2.00). Another historical romance based on events in English history. It is the time of James II and the attempted uprising of 1685, led by James Scott, Duke of Monmouth, put forward as a Protestant, and illegitimate son of Charles II. The hero of the story, Anthony Wilding, was a promoter of Monmouth's cause. Mistress Wilding, his wife, learned her husband's worth after she married him. The growth of this somewhat strenuous love affair provides the romance but the historic incidents will also interest most readers.

THERE IS A TIDE, by J. C. SNAITH (Appleton. $2.00). The story of an American girl who hails from Cowbarn, Iowa. She is ambitious to become a writer and having a little money left her she goes first to New York and then to London seeking recognition of her talents. She really possesses some ability but is exceedingly crude and has much to learn. She meets with no success and is nearly at the end of her resources when she makes a friend—and the tide turns. She is a plucky young woman and the tale of her experiences is told with delightful humor.

LEAVE IT TO PSMITH, by P. G. WODEHOUSE (Doran. $2.00). The author of "Indiscretions of Archie" and other humorous fiction is as whimsical as ever in this story. It is an incredible and ridiculous yarn, full of absurd and laughable situations which will provide an evening or two of amusement for the reader.

THE NARROW STREET, by EDWIN BATEMAN MORRIS (Penn. Pub. Co.). A perfectly absurd and improbable but very jolly story full of surprising and unusual situations. It all concerns the experiences of a very shy bachelor who finds himself involved in a romantic adventure. But we must not tell the story.

LIGHTS ALONG THE LEDGES, by ELIZABETH STANCY PAYNE (Penn. Pub. Co. $2.00). Romance on board a yacht all along shore from Marblehead to Monhegan, with Gloucester and Annisquam for stopping places in between. There is a profound mystery surrounding the heroine and a fine young skipper to meet and solve all difficulties.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

Woman's Home Missionary Association

Annual Meeting at Amherst, Massachusetts

THE lure of Amherst and sister college towns, but even more of a cause dear to the hearts of the women, brought workers together from all over Massachusetts on April 23 and 24 for the 44th annual meeting of the Association.

The meeting will be remembered by the fact that it was voted to change the name of the Association to the Massachusetts Woman's Home Missionary Union, this being in conformity to other state organizations. The name and new by-laws were adopted with no dissenting voice. The Union thus becomes a delegate body. In addition to the regular officers, 75 corporate members-at-large were elected. The president, Mrs. Henry Francis Smith, was re-elected.

Fourteen alliances gave reports of new plans tried out and good work done in local societies.

The secretary, Mrs. Mabel S. Badger, gave a nation-wide view of work for the foreign born, the neglected races, in church building, training young people for leadership, ministerial relief, and the welcome opportunity to co-operate with the Educational Foundation.

The two days' session was a new feature of the annual meeting, but it was none too long for the business, the valuable officers' conference, and the five missionary addresses.

The evening speaker, Mr. Charles F. Weller, gave a graphic account of his "Spiritual Adventure in Democracy" in Elizabeth, N. J. He has ventured time, effort, money, in a unique experiment among the foreign born people of his locality, which he calls the "League of Neighbors." Groups of varied nationalities and members of social organizations have come together in the Armory to the number of from fifteen to twenty-five hundred. Each group has carried its national banner, and has made its own characteristic contribution to a varied program. The race hatreds, which gave Mr. Weller the thought of all this, have given way to mutual appreciation and friendly relations. Between these public meetings there has been much friendly work done for individuals, recognizing the fact: "There is no life but individual life."

From "The Land of the Saddle Bags" came a bright young missionary, Miss Lorna Townsend, telling of her experiences in the mining town, Evarts, Ky. A community house is the center where children are gathered in kindergarten, in Boy and Girl Scouts, and even in a Junior Mission Band. The children must be taught much elementary, sanitary and decent living. They have learned, however, to think of others and are now, out of their poverty and at their own suggestion, preparing to work for and send a box to the children at Ellis Island.

Teaching mothers to cut and make clothing as well as to make pies, helping to care for a scarlet fever case, were all part of the work described by this young worker. She has been appalled at the low ideals of the young people.

This was also the experience of Miss Ruth Richards, whose work is in East Boston. As director of girls' activities Miss Richards is teaching home making, a doll house being used as the object lesson, and also whatever will help the young girls. The title of her address, "Old Europe in New Boston," suggests that her work is largely among the foreign born.

It was most opportune that the Foundation for Education could be presented by the president, Dr. George W. Nash of Chicago. He showed how the Foundation helps struggling higher schools and colleges, keeps the Christian aim in view, seeks to "make the dollar given do the work of a dollar," and prevent the misuse of trust funds.

Northland and Amherst College may both claim Dr. Brownell, the last speaker. Fourteen years ago he received his diploma from the latter. Now he is the beloved president of the school which gave him his start, as it is giving other promising young men and women. Dr. Brownell is always enthusiastic in presenting the needs of this college of northern Wisconsin with a field larger than all New England and in a territory of mixed nationalities. The four young girls whom he had brought, representing the four classes and showing superior musical training, added greatly to the last session of the meeting with their sweet voices and well selected songs.

That the basis of all Christian work is spiritual—power through prayer—was brought out in two devotional periods led by Mrs. M. H. Lichliter, formerly of Newtonville, now of Columbus, O. L. O. T.

Pilgrim Church, Lansing, Mich.

Pilgrim Congregational Church, Lansing, Michigan, of which Rev. J. P. Jockinsen is pastor, has had a notable history. The house of worship, built by the loyal devotion and sacrifice of a few hundred members under the pastorate of Dr. Ernest Bourner Allen in 1898, was burned to the ground just as it was ready for dedication. Pastor and people, with aching hearts, with tears that could not be restrained, watched the merciless flames devour in a few hours what had cost them years of labor and love to build. But they could not stand there and weep, so, like Pilgrims, they prayed, rededicated themselves to God, sang their church hymn, "How Firm a Foundation," and then began to take up their subscriptions for a new building. The whole city rallied to their need, and within a year the present church edifice was dedicated with the money subscribed and mostly paid. Its windows, one of Christ as "The Good Shepherd," and the other, "Come unto me," are the most beautiful of any of the fifty churches in the city. In 1916 the front of the church was remodelled. In 1917 the rear, after a severe fire, was rebuilt and a new pipe organ installed. This year a seven-room house in the rear of the church, which may be seen in the picture, was purchased. Now plans are being made for the building of a community house within another year or two.

Massachusetts Ministers' Convention

The Convention of Congregational Ministers of Massachusetts will hold its annual public meeting at King's Chapel, Tremont and School Sts., Boston, on Monday, May 19, at 10 o'clock in the morning. The speakers for the occasion are to be Rev. Frederick E. Emrich, D.D., of Boston and Rev. Addison Moore, D.D., of Chestnut Hill. Though the ancient name of the organization may seem to limit its scope to the ministry, its public meeting is open to all who are interested in the historic order of Congregationalism in the old Bay State and in its serviceability to the needs of religion and life today.

NEWS OF THE CHURCHES

Easter in the Churches

Marshalltown Has Cathedral Chimes

The joy of the Easter season was greatly heightened for MARSHALLTOWN, IA., by a gift to the church of a set of Deagan cathedral chimes, the gift of the children of Mrs. Sarah Pierce Meeker as a memorial to their mother. The chimes are encased in the swell box of the organ and are hidden from sight. They have a range of 20 chromatic tones, and are played from the organ keyboard and controlled by a stop key on the console. The chimes were used for the first time on the evening of Good Friday, following the rendering of Stainer's *The Crucifixion* and a beautiful candle-light communion service. The assembled congregation was taken by complete surprise, as the gift was known only to the donors, the church organist, and the pastor, Rev. W. K. Williams. With this newly-acquired musical equipment the Easter services were particularly impressive. Forty-three persons were received into membership; Stainer's masterpiece was again given at the vesper hour, and the whole Easter season, which culminated so happily, will long be held in sacred memory.

Large Accessions at Nashua

Easter Sunday was a joyous day for NASHUA, IA. At 6.30 A.M. the Christian Endeavorers held a sunrise prayer meeting, and at the close a breakfast was given for them at the home of Mrs. Troutner. These young people also distributed 15 potted plants to the "shut-ins." At the regular morning service the seating capacity of the church was taxed, when Rev. G. T. Hanna, the pastor, welcomed 57 into the membership of the church, 45 on confession, and 33 being men and boys, 13 of whom were Boy Scouts. In the evening a chorus of 13 voices gave the cantata, "The Lord of Eastertide."

Mr. and Mrs. Hanna came to the pastorate last November and have been most successful in their work. The Boy Scouts, who were organized by the former pastor, Rev. Edward Lee, are one of the strong features of the community work.

Good Friday and Easter in Seattle

Good Friday in Seattle, Wash., was observed by all our Congregational churches joining in a union service at PLYMOUTH, continuous from 12 noon until 3 P.M. *The Seven Words from the Cross* was the theme of the entire service. Each "Word" was the subject of meditation by a pastor and each meditation was followed by prayer by another pastor, with chants by the choir and hymns by the congregation preceding and following each meditation. The service opened with a processional hymn by the pastors, 16 of them, vested, and closed with the sevenfold amen by the choir and silent prayer by all. It was the first time such a service on Good Friday had been attempted by the Seattle ministers. The attendance was good, many staying throughout the entire service. The results were highly gratifying to pastors and all participants, the service being beautiful in its unity, simplicity, dignity, and impressiveness. Dr. E. L. Smith, who had planned and arranged the service, was in charge.

Easter in Seattle was a well-nigh perfect day, sunny and bright, with the churches filled to overflowing with happy worshipers. Added to the beauty and fragrance of the flowers, and the inspiration of music, prayer, and sermon, was the joy of large accessions to the churches. PLYMOUTH received 140 new members; COLUMBIA, 70; UNIVERSITY, 53; PROSPECT, 33; ALKI, 29; GREEN LAKE, 20; PILGRIM, 15; BEACON HILL, 14; nearly all the churches receiving some, and on confession or reaffirmation for the most part; in all, close to 400 additions. In some of the churches after-Easter receptions are arranged when the new members will become acquainted with other members and learn of the part they are expected to take in the life and work of the church. C. R. G.

Bevier Churches United

Easter Sunday was a great day in the history of FIRST, BEVIER, MO. It marked the passing away of the Old Welsh Church, a church that for the past 60 years has carried on the work of the Kingdom in the Welsh language. Just before being received into fellowship by the English-speaking church they sang the Welsh hymn, "The Resurrection." Then 30 men and women, mostly old folks, one lady 91 years old, received the right hand of fellowship from the sister church. Besides those coming from the Welsh church, four others were received on confession. The pastor of First is Rev. James Alcock. The coming in of the Welsh church is due solely to his untiring efforts and splendid spirit.

After three years of successful service as junior pastor of Flatbush and minister of Borough Park, both in Brooklyn, N. Y., Rev. D. E. Forbush has accepted the pastorate of FIRST, CANANDAIGUA, N. Y. An account of the past work of Mr. Forbush was given on page 342, in the issue of *The Congregationalist* for March 13, 1924.

Rev. D. E. Forbush

Easter Services at Spearfish

Twenty-five persons were received into the membership of SPEARFISH, S. D., on Easter, 13 of whom were men and boys. Two came by letter, five by reaffirmation of faith, and 18 on confession. Nine were baptized. Three others were kept away by sickness but will be received on some Sunday in the near future. At six A.M. a union young people's meeting was held in the church auditorium. The Sunday school attendance registered the largest in the history of the school, 131 being present. At night the members of the Christian Endeavor Society presented a pageant, "The Resurrection," to a crowded house.

Easter at Central, Dallas

Easter was a great day for CENTRAL, DALLAS, TEX. There were 596 in attendance at the church school, with an offering of $45. The church auditorium, gallery and floor, was filled for the services, and chairs were placed in the aisles to accommodate the people. Thirty-six were received into fellowship, 25 being heads of families. Two babies were dedicated. The choir sang "The Hallelujah Chorus," the entire audience standing during its rendition.

Dr. T. H. Harper, the pastor, had 117 men in his class while Mrs. Harper had 100 women.

A Pageant at Jacksonville

JACKSONVILLE, FLA., had an Easter pageant, composed by Miss Martha Race, a member of the church, on Easter Sunday evening and by request repeated the following Sunday night. The scenes represented six periods in Bible history. The costuming was especially fine, and the various acts impressive. Music by Gaul, Mendelssohn, Haydn and Jeffrey was interspersed between the acts under the direction of Miss Gata Challen Berg. The church is most fortunate in having such talent within its membership. Rev. E. C. Gillette is much encouraged in his work, having received 20 on Easter, 12 on confession.

Visitation Campaign at Norwichtown

As a result of the evangelistic visitation campaign last February, under the direction of Dr. Earl Kernahan, of Boston, FIRST, NORWICHTOWN, CT., on Easter Sunday, added 63 persons to the membership roll, 47 of whom came on confession. An interesting service, with music and a live Easter message by the pastor, Rev. G. F. Bailey, was followed by the reception of members. The right hand of welcome was given not only by the pastor, but in addition by those who had been workers in the campaign. This was carried out by having the newcomers take places in a line in the aisles and across the front of the church, while the pastor and workers passed along the line and the choir sang "Blest be the tie that binds." An impressive Communion service made a most fitting close.

Splendid Membership Increase at Bridgeport

Another successful church membership campaign was brought to a close on Easter afternoon at UNITED, BRIDGEPORT, CT., when 93 new members were received at the vesper Communion service. A large part of this result was due to the earnest endeavor on the part of the men's membership committee of seventy, and the women's auxiliary committee of 12. They met at supper each Wednesday night during Lent to receive cards with information concerning those known to the church office to have signified interest in the church. During the week calls were made and reports on them given at the following meeting.

The committees assisted in looking up the boys and girls in the parish who were not accustomed to attending the pastor's training class, which resulted in an enrollment of 92, and from which a splendid group was received.

Added interest and stimulus for personal work were gained during the first two weeks

in Lent. Union supper meetings for the downtown Protestant churches were held under the leadership of Rev. George Irving of the International Y. M. C. A. during the first week; and Dr. Ashby Jones of Atlanta, Ga., conducted a series of union evening meetings the second week, with two Sunday afternoon mass meetings at one of the theaters.

Bethany Branch added ten new members, and the Italian Branch five. Dr. W. H. Day is pastor of United Church.

Services at Center, Torrington

CENTER, TORRINGTON, CT., enjoyed an impres- and reviving Easter Sunday, 35 new members being received, 21 on confession. The 21 were young people from the church school, reflecting credit upon the efficient service of the educational supervisor, Mrs. W. H. Brown. Mrs. Brown and the pastor, Rev. A. B. Patten, had conducted a six-week course of training for church membership, using as a basis Gaylord's *Simple Truths of the Christian Life.* Center Church has also been most happy in the service for the past year of Rev. A. A. Tangarone, a recent graduate of Colgate, who ministers to the Italian members, and leads the senior department of the church school.

Easter Sunday night, Bayard's pageant, *The Dawning,* was presented with wonderful effectiveness before an audience of about 1,000 people, under the direction of Mr. Herman C. Radley, the chairman of the pageant committee.

Accessions at Central, Dorchester, Mass.

Easter Sunday was a never-to-be-forgotten day in the life of CENTRAL, DORCHESTER, MASS., Rev. L. E. Evans, pastor. A cantata, "From Death to Life," was rendered by the choir. Central rejoices to announce that 21 new members were received into membership. There were 10 baptisms.

Central also rejoices that in a few days it will burn the mortgage on the parsonage. That will make the church entirely free of debt of any kind. Several new families are moving into the community and interest in the church is steadily growing.

A Church Attendance Campaign

Easter at ATHOL, MASS., Rev. E. O. Foster, pastor, brought to a fitting climax the most successful Lenten season in the history of the church. A special campaign for the stimulation of church attendance during the Lenten season, undertaken at Mr. Foster's suggestion by the six Protestant churches of the town, not only gave a marked increase in the attendance at the Congregational church but throughout the town as well. A feature of this campaign was a church attendance contest among the churches in which a percentage figure based on resident membership was the basis for comparison. How well this campaign succeeded will be seen by a comparison of the Lenten congregations for 1924 with those of the similar period for 1923. This year there was an average attendance at the Congregational morning service for the Lenten period of 302, or 86.3 per cent. of the resident membership, while in the same period in 1923 there was an average attendance of 210, or 60 per cent. of the resident membership. Almost 100 people were added to the Lenten congregation. As compared with pre-Lenten attendance the congregation was more than doubled, as the average for the first six Sundays of 1924 was 139.

Not only were congregations increased, but the entire spiritual program of the church was intensified. Several of the church organizations postponed social events till after Easter, and as individuals and groups concentrated on the more spiritual aspects of church life. The Christian Endeavor Society attended church service in a body. The pastor, assisted by others, conducted classes in training for church membership in which 55 people were enrolled. This work was done during the Sunday school hour. At Easter 33 united with the church, 24 on confession, this number including many adults.

First Congregational Church
Ann Arbor, Michigan
HERBERT ATCHINSON JUMP, *Minister*

CERTIFICATE OF CHURCH MEMBERSHIP

Life Motto

_____

_____

_____

_____
Minister

Date_____

Program for a Church Member

As a Disciple of the Master and a Member of His Church

I will try to attend at least one church service each Sunday.

I will contribute regularly both to the current expenses and the benevolences of the church in proportion as the Lord has prospered me.

I will attend every Sacrament of the Lord's Supper unless hindered by some reason which I can conscientiously give to my Master.

I will try to enlist others in the life and worship of my church, making myself as far as possible a minister's helper.

I will build all my loyalty on a foundation of personal devotion to Jesus Christ setting apart some moments each day for the cultivation of my spiritual life.

My Church

My Church—a School, where Christ each Holy Day
As patient, pure Preceptor points the way.

My Church—a Hill, from which the soul descries
The goodly godly land set for the prize.

My Church—a Camp, where soldiers of the True
Have time to gird themselves for battles new.

My Church—a Road, on which I may ascend
With ever glad approaches toward my Friend.

My Church—a Shrine, where always is adored
The sad, the joyous Passion of my Lord.

My Church—a Home, where Fatherhood Divine
Unfolds the joys of childhood that are mine.

H. A. J.

Large Membership Gain at Grace, Framingham

On Easter the church and chapel of GRACE, FRAMINGHAM, MASS., was thronged. The pastor, Rev. T. B. Lathrop, gave the right hand of fellowship to 65 new members, 49 by confession, 25 of those uniting by confession being from the pastor's class held during Lent. Of the 65 new members 35 were men and boys, and included a grandfather and his grandson, both on confession. This accession makes nearly 300 new members received since the beginning of Mr. Lathrop's pastorate nearly three years ago. On Easter Sunday evening the pageant, *The Resurrection,* was beautifully portrayed.

The church is rejoicing in its new organ and pulpit furniture which was recently dedicated. A new stage in the chapel for plays and pageants is nearly done and will be a great aid in many ways.

Boys' Choir for Newbury

FIRST, NEWBURY, VT., passed a milestone on Easter morning when a boys' choir of 25 members made its initial appearance. This church is the oldest in northeastern Vermont, and for generations has been an influential factor in this section of the state. The pastor, Rev. H. S. Ives, paid the boys and their director, Mr. Raymond Worthen, a grateful tribute, urging every member of the church to give the boys and their leader their staunch support.

Services at Haverhill, N. H.

Easter Sunday was a red letter day for HAVERHILL, N. H. Special music was prepared. "O Death, Where is Thy Sting?" by W. Spinney, and "Christ Is Risen from the Dead," by W. B. Gilbert, were very ably presented by a large choir for so small a church. "Christ Is Risen, Alleluia!" was given as a processional and recessional.

Ten young folks were admitted into the church on confession, and two adults by letter. Eight of the ten received the rites of baptism. The pastor, Rev. A. T. Boland, preached a helpful sermon on "Little Guide Posts to the Eternal Way of Living." There are a good many less than a hundred people in our church. D. P. B.

Services at Ellsworth, Maine

At FIRST, ELLSWORTH, ME., the pastor, Rev. G. S. Brookes, gave an interesting series of sermons through Lent on "The Meaning of Christ." The subjects were: "What Christ Means to the Modern Man," "What Christ Means to the Christian," "What Christ Means to the Church," "What Christ Means to the World," "What Christ Means to Me," "What Christ Means on Calvary," and "What Christ Means at the Empty Tomb." A service was held on Good Friday night at which the pastor spoke on "His Last Words." The quartet from Stainer's *Crucifixion,* "God So Loved the World," was sung and the sacrament of the Lord's Supper was observed.

On Easter Sunday there was special music by an augmented choir in the morning, and a stereopticon lecture in the evening on "The Passion Play."

Large Number at Services of Hope, Springfield

More than 3,000 people attended the Easter services of HOPE, SPRINGFIELD, MASS., Rev. J. B. Parry, pastor. At the morning service Dr. Parry received 84 into membership, 70 on confession.

Hope Church has just concluded its yearly series of Sunday evenings. The average attendance has been 450. There are no moving pictures. Dr. Parry preaches on vital problems of the day. At some of the services the attendance has reached 800.

Series of Sermons

After-Easter Sunday morning sermons are being preached at TRINITARIAN, CONCORD, MASS., by the pastor, Rev. Gail Cleland, on "Searching Questions," with these sub-topics: "Why Doth This Generation Seek after a Sign?"; "What Shall I Do to Inherit Eternal Life?"; "Who Is My Mother?" (Mother's Day); "Is It Not Lawful for Me to Do What I Will with Mine Own?"; "Lovest Thou Me?"; "Why Troublest Thou the Master any Further?" On Sunday evenings Mr. Cleland is speaking on "The Church and Social Problems," with "The Church and Industrial Recon-

struction," "The Church and Organized Labor," "The Church and Marxian Socialism," "The Church and the Rising Tide of Color," and "The Church and the Scofflaw" as sub-topics.

At the Sunday evening services, beginning April 27, Rev. G. F. Ekins, pastor of ROCKY HILL, CT., is giving five twenty-minute talks on the following subjects: "How Did We Get the Bible?"; "Is Every Part of the Bible of Equal Value?"; "What Does Jesus Say About the Ten Commandments?"; "What Does Jesus Say About War?"; "What Does Jesus Say About Money?"

Significant Youth Movement in the Old South

For several years a new evaluation of the young life in the churches of the Southeast has been coming. The training for leadership in our schools—Thorsby Institute, Star Academy, Atlanta Theological Seminary, Piedmont College—is now recognized. Field workers of the Extension Boards and the Education Society have been majoring on the development of the young people. Mrs. Edna Duke Patterson in the Southeastern Headquarters, Atlanta, has given untold service. A fine impulse has been given through young leadership in the personnel of the Student Summer Service groups.

Now the movement is evidenced in the first Southeastern Young People's Conferences under Congregational leadership. These three Christian Life Conferences enrolled over 170 young people in week-end gatherings held at Star, N. C., Atlanta, Ga., and Thorsby, Ala. Thus the very schools that have stood for developing Christian leadership were centers for this new step.

The promotion, preparation, and direction of these initial conferences was made possible under the Extension Work of Miss Olive Pearson, who has given a generous share of her time to the Southeast of the Congregational Sunday School Extension Society, and whose consecrated and enthusiastic leadership is everywhere a means of uplift.

The "backbones" of the thinking and speaking at each of these conferences were: "Our Bible," "Who We Are and Why," "Young People in the Church," "My Life and How to Use It," "Lives That Have Counted in the Life of the World." Secretary C. L. Fisk of the Education Society was a constant, invaluable factor in the leadership. Each school center lent help to the movement through experienced members of their faculties.

The pulse of these group gatherings shows a pretty steady wholesome life. Since it is that of youth with promise, the whole fellowship may take courage, for their strength and service will quicken the life of the Church in an unprecedented way. W. K. B.

When Sunday Comes

By John Andrew Holmes

As I walked past a church the other evening I heard the minister preaching. Returning a few minutes later, I noted that the preacher had quit, and I heard the congregation praising God.

From West to East

WASHINGTON

New Pilgrim House at U. of W.

The Pilgrim Foundation, incorporated, authorized by the Washington Conference, is out after $30,000 to help pay for and furnish the new Pilgrim House at the University of Washington. It is hoped a modest endowment for maintenance will also be provided. Property has been purchased at East 43d St. and 15th Ave. N. E., Seattle, a double corner, with a large house facing the University campus and less than two blocks from our University Church. This new Pilgrim House when remodeled will be the home of the Congregational student pastor, and will serve as a connecting link between the University and the church where campus and church will meet. It will provide a Congregational center for social and religious influence among 7,000 University students. Here the student pastor, the pastor of the University Church, and others will have opportunity to meet students in ways to help them solve their religious problems, and to help guide them along lines of service.

NEW PILGRIM HOUSE AT UNIVERSITY OF WASHINGTON

Though under Congregational auspices the House will be open to all students, Congregational and others unshepherded, who may desire to avail themselves of its privileges. President Suzzallo of the University has given the project his hearty endorsement, as have other educators and churchmen throughout the state. Dr. C. E. Hesselgrave, Congregational student pastor at the University, whose work with the students will be greatly enlarged and enhanced by the establishing of this Pilgrim House, has spoken persuasively of the urgent need of the House, as have also Dr. C. J. Hawkins, Dr. E. L. Smith, President Suzzallo, and others. More than $6,000 has been subscribed toward the enterprise, assuring its success. The trustees of the Pilgrim Foundation, custodians of the Pilgrim House, are J. J. Gerlach, Spokane; Curtis Gilbert, Yakima; Dr. N. L. Thompson, Everett; Supt. W. F. Geiger, and Everett Griggs, Tacoma; David Whitcomb, F. M. Roberts, Kenneth B. Colman, Dr. C. J. Hawkins, Dr. H. C. Mason, Dr. E. L. Smith, Wesley F. Rennie, J. Arthur Younger, Dean David Thomson, and Frederick A. Burwell, treasurer, Seattle. C. R. G.

CALIFORNIA

Radio Receiving Sets for Invalid Members

As effective as it is modern is the scheme which Rev. Godfrey Matthews, pastor of MISSION PARK, SAN FRANCISCO, has adopted to help brighten the lives of the "shut-ins" from his church. With the help of some of the boys Mr. Matthews has made six radio receiving sets and distributed them among the invalid members. The radio sets are made in conformity with the Bureau of Standards specifications; and the simplicity with which they operate and their clearness in transmitting programs from local stations lessen the dull

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moments for many whose lives cannot always be bright.

IOWA

Robert Wood Clack Ordained

In the ordination of Mr. Robert Wood Clack at CLEAR LAKE, on April 22, our Congregational fellowship gains a recruit of unusual promise. Born in this state and educated in the public schools of Clear Lake and Mason City, the young man headed for Grinnell College, where he distinguished himself in athletic prowess, and from which institution he graduated in 1907, having passed the Rhodes Scholarship examination. It was Mr. Clack's ambition to fit himself to teach mathematics, and to that end he took further studies for his master's degree. For two years he taught in the Grinnell high school, and in 1910 went to China as professor of mathematics in the Chihli Provincial College in Paotingfu. In 1913 he resigned from the college to become general secretary of the Paotingfu Y. M. C. A. This contact with religious work, reinforced by ministerial antecedents as well as by marriage into a missionary family, has led to the subordination of the early desire to become a master mathematician. Instead Mr. Clark wishes to become a minister of Christ in the foreign field.

It was fitting that the church of his childhood and youth should call the council, and that he should be set apart for the work of the ministry in the church where his father and mother are still members. The statement of faith revealed the modern point of view and was devoid of the common theological phraseology. The ministry of this splendid man will doubtless be given to the foreign field. Physically robust, intellectually alert, morally sensitive, and spiritually appreciative, Mr. Clack possesses those qualifications which are destined to make a great and useful missionary career.

MINNESOTA

Record Attendance at New Richland

NEW RICHLAND received 24 members on April 27, 18 on confession. In a little more than a year 42 have identified themselves with the organization. These have represented various classes and a diversity of denominations. In the course of the week following Easter the pastor officiated at the baptism of 22 individuals, seven being adults. Their ages ranged from less than one year to over 70 years. The record shows 42 baptisms during the past year. The building was crowded on Good Friday, twice on Easter Sunday, and again on April 27, chairs being used on three occasions, and people being turned away once. The people await with eagerness the long-postponed remodeling of the building purchased last fall.

OHIO

Encouraging Progress by Highland, Cleveland

HIGHLAND, CLEVELAND, Rev. C. H. Couch, minister, has had the best year in its history. After a long, hard struggle calling for courage and patience the pastor and people are enjoying an era of prosperity. Last fall a drive for attendance resulted in more than doubling the average attendance and culminated in 67 accessions on Easter Sunday, 40 on confession. Among the number are men of influence who will mean much to Highland.

With its reduced indebtedness, its increased income, its increased missionary zeal, its harmony and enthusiasm, Highland will take its place among the strong churches of Cleveland.

FLORIDA

Renovating West Tampa Buildings

The buildings of WEST TAMPA have been repainted, volunteer labor being furnished by two men who were temporarily out of work, the pastor also wielding the brush. Clubs for boys and girls have been greatly appreciated. Regular morning service is held at 11 o'clock, with Sunday school session in the afternoon. Rev. C. S. Corwin is the minister.

PENNSYLVANIA

Leaves Pittsburgh Pastorate

After a pastorate of nearly seven years with ARLINGTON, PITTSBURGH, Rev. W. J. Richards closed his ministry there Feb. 1. The end of his successful work in that place was marked by the wiping out of the mortgage indebtedness of the church to the Building Society.

Audenried's Early Payment of Apportionment

On Jan. 19, the state superintendent's office received the full apportionment of AUDENREID for 1924. This put the church in first place on the honor roll of Pennsylvania churches.

Installation of Pastor of West Pittston

Rev. H. S. Stallard, recently called to the pastorate of WEST PITTSTON, was installed there late in February. The sermon was preached by Rev. H. F. Gould, and other parts were taken by Rev. Kyle Booth, Rev. Enoch Hughes, and Rev. J. B. Davies.

Work at Lindsey Discontinued

The church at LINDSEY, located in a suburb of Punxsutawney, was organized in 1891 and the building erected in 1904. The development of the town in recent years has been such as to take away whatever demand there might have been to justify its existence. Last October, the pastor, Rev. A. D. Rhea, resigned. It now seems best to discontinue the work, and the property is to be sold and the proceeds above the indebtedness placed in the treasury of the State Conference.

CONNECTICUT

Recent Events at New Canaan

On Palm Sunday, NEW CANAAN received nine members on confession and one by letter. On the Sunday mornings in Lent the minister, Rev. M. F. Clarke, gave a series of sermons on "What We May Believe," distributing at each service one of the pamphlets published by the Institute of Sacred Literature (University of Chicago) in their *Why I Believe*

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MRS. CORINNE ROOSEVELT ROBINSON, in a note to the author, commends his work: "Your own matter in the book is, I think, most valuable and your generous and conscientious effort in putting the quality of my brother's religion before the public is of value to future generations."

GENERAL LEONARD WOOD, in a letter to the author, endorses the book: "Colonel Roosevelt's religion was a very real part of his life; indeed his life itself typified the religion of service; service for country, for mankind, and for God. Your book is therefore very valuable and you have presented the subject in a most interesting way."

MAJOR GEORGE HAVEN PUTNAM says: "I want to congratulate the author on having made so distinctive and valuable an addition to the literature which presents the career and personality of my friend, Theodore Roosevelt."

MRS. HENRY A. WISE WOOD, of the Woman's Roosevelt Memorial Association: "I think it is one of the most illuminating books on Roosevelt which has yet been published."

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series, written by such men as Dean Shailer Matthews, Dr. William Adams Brown, and Dean Charles R. Brown. Concise and admirable in statement, the congregation found them helpful presentations of the trend of modern religious thought. Mr. Clark also conducted midweek services during Lent on "The Religion of the Future."

Opportunity for Ministers' Boys

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MARBLEHEAD, MASS.

THE LESLIE

A quiet, cosy little House by the sea. Opens June 28th. Private baths. Descriptive booklet. 20th season.

Missionaries on Furlough

Rev. and Mrs. Emmons Eaton White and their small daughter landed in New York April 1, on furlough, after nearly seven years' work under the American Board in South India. While learning the Tamal language they had charge of the Board's work in Tirumangalam, Madura District, and helped in work among the robber caste. On the return of Dr. and Mrs. Jeffrey from Aruppukottai, Ramnad District, to this country, Mr. and Mrs. White were transferred to take charge of that extensive work in which the churches and schools are making great progress.

REV. E. E. WHITE

The climate of India has been somewhat trying to Mrs. White, but after a period of rest they hope to be of service to their many friends in this country under the Board's direction. Mrs. White was formerly Miss Ruth Parker of Grafton, Mass., and a graduate of Mount Holyoke College. Mr. White is a graduate of Yale University and Divinity School, and plans to take a further course of study in this country. He is the son of Rev. and Mrs. W. F. White, recently of Old Saybrook and now of Trumbull, Ct.

MASSACHUSETTS

Fine Choirs at South, Pittsfield

Since the beginning of the year SOUTH, PITTSFIELD, has received 51 new members, 29 by confession. Rev. V. G. Burns became pastor of this church last August, having previously served as minister of the City Park Branch of the First Presbyterian Church of Brooklyn, N. Y. South has an unusually fine volunteer chorus choir of 40 voices, male and female, directed by Anthony Reese, choir leader. This choir is supplemented by a junior choir of 40 children which adds great beauty and impressiveness to the services. South is hoping in the fall to begin a campaign for a new parish house.

Old South, Worcester, Liquidates Debt

OLD SOUTH, WORCESTER, recently had a successful financial campaign to secure $36,000 to liquidate a long-standing debt on the church edifice, and to buy a parsonage for the minister. The final figures are $49,261. Deacon G. A. Bridges was chairman of the campaign committee. Mrs. G. F. Fuller, Mrs. B. A. Newton, E. P. Bennett, and Deacon A. E.

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June 30-Sept. 1. The outing a boy likes best. All sorts of athletics—swimming, adventure trips, horseback riding, Indian pageantry. Special opportunities for boys who play musical instruments or sing. Christian college men as councilors. Table just right. Opportunities for approved boys who desire to reduce camp expenses. Established 1902. Booklet.

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Classified Wants

COUNTRY REAL ESTATE

New Hampshire summer rent. Thoroughly renovated story and half farm house; 35 acres land; 100 miles from Boston; 2½ miles from village. Piazzas, telephone, excellent water (tested). Provisions from local stores by parcel post or neighboring farms. Large, comfortable rooms fully furnished. Wonderful mountain air. $60 one month; less rate longer period. Address "K," *Congregationalist.*

For rent—July and August, to American family, modern, furnished house with garage. Desirable for commuters. Address Box 37, Holliston, Mass.

Prominent clergyman's estate in select neighborhood, 12 acres, for Boston commuter; fine apple orchard; imposing two-story house, slate roof, bath, hot and cold water, best modern plumbing, electric lights, fancy stock barn 38 x 50, poultry plant. Price, $6,000, with six cows and heifers, horse, 1,300 hens and chickens, tools, wagons, carriages, incubator outfit ($70 week income now). Seldom such an opportunity offered. J. M. Young, near Westboro Station, B. & A. R. R.

Rent free to trustworthy person who will occupy country home ten miles from Boston during July and August. Pine grove, screened piazza. References requested. George L. Hosmer, Woburn, Mass.

For rent, low rate, **month of June, to American family with or without children, seven-room cottage at Manomet, Mass. Modern conveniences; excellent neighborhood, good bathing. Address "R. R.," *Congregationalist.***

PASTOR WANTED

Congregational Church, Marion, Iowa, desires young pastor with successful experience. Good church building and a live congregation. City of five thousand. Salary about $1,800 and good parsonage. Good pastorate for right man. Address "Congregational Pulpit Committee."

TEACHERS WANTED

Teachers Wanted for schools and colleges. Education Service, Y. M. C. A. Building, Chicago; Southern Building, Washington; 1254 Amsterdam Ave., New York.

Teachers wanted for public and private schools and colleges. Calls coming daily. Good positions for good teachers. Send for circulars. Albany Teachers' Agency, Albany, N. Y.

POSITION WANTED

Well-known organist-director desires church with good musical service. Excellent testimonials. Successful choral conductor. Recitalist. Apply "Organist," care *Congregationalist.*

A choir director, teacher of voice and singer of splendid reputation and ability, seeks new location starting Sept. 1, in East or Middle West where there is opportunity for real constructive choir direction. A wide-awake Christian gentleman of 25 years' active church experience. Very best of credentials. Address "Choir Director," *Congregationalist.*

A young woman, congenial, experienced, especially adapted to personal work, desires a position as assistant to the pastor or a general church worker. "M. G.," *Congregationalist.*

Experienced teacher of History and English desires opening in private school or junior college Highest references. "F. L.," *Congregationalist.*

Position wanted by a refined Christian lady as housekeeper for a clergyman. One in family. Church privileges. "M.," care *Congregationalist.*

PASTORATE WANTED

Rev. Howard C. Lynch, pastor of First Congregational Church, Rock Springs, Wyoming, is seeking a pulpit to supply during the month of August. Liberal preaching. Write for further particulars.

New England country church; college and seminary graduate; preacher and singer. Congregational Pastor, Dennysville, Me.

LITERARY

Speakers, Writers—Material prepared on special subjects. Expert service. Authors' Research Bureau, 500 Fifth Ave., New York.

MISCELLANEOUS

The Heights House, Lunenburg, Vt., not far from the White Mountains. We are entering upon our sixteenth successful season for summer guests. Freedom from hay fever brings many here year after year. All modern conveniences—farm products. Booklet. A. J. Newman, Prop.

Washington, D. C. Mrs. Kern has quiet, homelike rooms for travelers. Running water and private baths. Electric lights. Hot water heat. Garage facilities. Cafes near. Almost down town. Near White House. Write for folder and free map of Washington. 1912 G. St., Northwest.

Elderly couple—Country home in Dighton, Mass. All modern conveniences. Six months or longer. "E. D.," *Congregationalist.*

Would like to secure summer board for family of four, including two children, ages ten and three, where I could spend week-ends, preferably in a private home, situated in a quiet but pleasant village within a few hours of Providence, R. I. Please give particulars and terms. "R. P. K.," *Congregationalist.*

Wanted—Communication with patrons of well disposed orphan girls (aged 12-15) needing home, education. "A," *Congregationalist.*

Home in the country—forty miles from Boston. Can accommodate two or three persons permanently in beautiful country home, all modern conveniences. Fresh vegetables, cream, excellent table. "I. V.," *Congregationalist,*

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The Whole Bible—Thirty-one volumes packed in case with adjustable leather cover. Cloth bound, good print, 18 maps. Price, postpaid, $2.00. Sample volume, five cents. Address Elizabeth Merriam, Framingham, Mass.

Barlow were his efficient co-workers. Old South anticipates with pleasure a mortgage-burning party.

Called to Lancaster

LANCASTER has called Rev. Hanford H. Closson as its pastor. Mr. Closson is a student at the Boston University Theological School and will graduate this month. He is from Schenectady, N. Y. He began his work Feb. 1, giving the church week-ends, and after graduation will give full-time service to the church.

People's, Hough's Neck, to Build New Edifice

PEOPLE'S, HOUGH'S NECK, lately received into Congregational fellowship by the Suffolk South Association, voted in annual meeting to rebuild in a more central location. The new edifice will be of stucco or stone. Work will be begun at once. In recognition of his four years' service the congregation presented Rev. R. E. Waitt, pastor, with a gold watch suitably inscribed; and to Mrs. Waitt a bouquet of roses.

NEW HAMPSHIRE

Conference Publication Resumed

The *Congregational Record*, the official organ of the State Conference, after being dormant for a number of years, has resumed publication with the issue of April 15. It is a quarterly to be issued in the interests of the churches of the state and their work. Secretary E. R. Stearns is the editor and he will be assisted by Rev. O. J. Guptill, pastor-at-large, and Rev. O. W. Peterson of Penacook. The paper will aim, says its opening article, "to furnish a medium of intercommunication among the ministers and churches and between these on the one hand and the organized fellowship on the other." It will have departments for news of the Female Cent Institution and the State Branch of the Woman's Board.

Here and There in the Granite State

UNION, BARTLETT, Rev. F. A. Junkins, pastor, has recently had a number of additions to membership, and a substantial gain in benevolences. Needed repairs have been made on the church building, and the church manual has been revised.

LITTLETON, Rev. G. A. Merrill, reports increased interest in both the morning and evening services. A feature of the latter has been the effective singing of a vested choir. The young women of the parish have been organized and The Guild" is in active co-operation with the older women's organization in helpful ministries of the church.

Under the leadership of Rev. G. W. Zartman, MONT VERNON has made extensive improvements in the parsonage, including painting, new plumbing, and a new heating plant. Rev. H. P. Peck, after 22 years' service as pastor has been made pastor *emeritus*.

PIKE continues its Sunday school and young people's work, though without a pastor or a meeting house. Says Secretary Stearns: "It has a small fund, large dreams, and great faith out of which to build a meeting house."

NORTH CONWAY is rejoicing in the coming of their new pastor, Rev. E. G. Lancaster, formerly president of Olivet College, and a former summer resident of the town. During the coming summer this church plans to celebrate its 40th year in the present church building.

At present there are over 20 churches in the state seeking pastors. Two are city churches, one is a Larger Parish, and the others are about evenly divided between rural sections and the smaller manufacturing villages. Two of the pastorless churches are ministering to Finnish congregations.

Church and Ministerial Record

Calls

BENT, L. H., to People's and Floral Park, Butte, Mont. At work.

CLARK, P. H., Chicago, Ill., to Elburn. At work.

HARRISON, WILLIAM, Atwater, O., to Andover. Accepts.

RAND, WILBUR, to serve second year as pastor at Jackman, Me. Accepts.

RICHARDS, W. J., Arlington, Pittsburgh, Pa., to Shamokin. At work.

ROBINSON, J. A., Selma, Ala., to First, Mobile. At work.

Resignation

BIGELOW, F. E., Cleveland Park, Washington, D. C.

Personals

BENNETT, REV. R. H., Melrose, Mass., was presented with an Essex coach on Easter Sunday by the members of his church and congregation.

BLISS, REV. A. V., New England Secretary of the A. M. A., is enjoying a long Western trip. He will visit the Indians of South Dakota, Santee (at commencement), Salt Lake City, the Grand Canyon, and the Pacific Coast, especially in California. He will return to Boston June 28.

BYINGTON, REV. E. H., of West Roxbury, Mass., is the owner of a new automobile of the sedan type, presented to him at the close of the morning services on May 4 by the members of the church, in recognition of 15 years of service as pastor. The presentation speech was made by Arthur J. Crockett, chairman of the committee which had the matter in charge.

EATON, DR. EDWARD DWIGHT, is supplying the pulpit of Central, Newtonville, Mass., the first three Sundays of May.

LANE, REV. G. H., Milford, N. H., a short time ago was called to the door by some of his parishioners and presented with a Fordor Sedan. The gift was inspired by the young men with whom Mr. Lane is very popular. All the members of the parish had a share in it, however.

PIERCE, DR. J. N., minister of First, Washington, D. C., has been elected president of the Federation of Churches of the capital city, which includes 81 Protestant churches in its membership, with a total of 45,000 communicants.

MAKEPEACE, REV. AND MRS. F. B., now of Granby, Ct., last winter observed their golden wedding anniversary. The family group at the celebration numbered 19. Of these, three were children and 11 were grand-children, of whom nine were boys. Mr. and Mrs. Makepeace are widely known among the churches by their deep interest in missionary work and the service they have rendered in a variety of ways. Mr. Makepeace has served on committees of the Boston Congregational Club and as secretary for about six years of the Connecticut Valley Club. He is author of the handbook, *Fresh Bait for Fishers of Men*, a book which is now out of print. He has served as pastor in Gloucester, Mass., Champlain, N. Y., Andover, Mass., Springfield, Mass., and for nine years at Trinity, New York. More recently he has been in Granby, Ct., and Tryon, N. C. During his long period of service to the churches, 1873-1924, Mr. Makepeace has not by illness lost as many as ten Sabbaths. He still enjoys perfect health. He has been a subscriber to *The Congregationalist* for more than 50 years, an admirer of its Pilgrim spirit, and rejoices that he himself had six ancestors on the *Mayflower*.

TALMAGE, MRS. CHARLES, wife of the pastor of First, Charlestown, Mass., conducted the Easter services before a large congregation in that church when illness kept Dr. Talmage from his pulpit. Instead of an Easter sermon,

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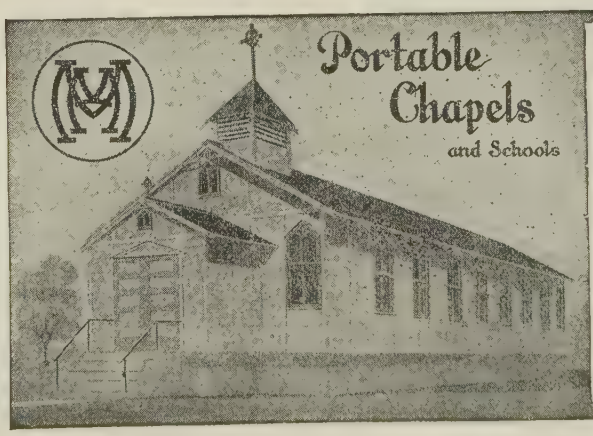

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Mrs. Talmage read Easter poems written by her sister, the late Mrs. Alice Freeman Palmer, who was president of Wellesley College.

WICKS, DR. R. R., of Second, Holyoke, Mass., was recently presented with a Studebaker touring car by several of his friends in the parish.

WILBUR, SECRETARY OF THE NAVY CURTIS DWIGHT, has been elected a deacon in the First Congregational Church of Washington, D. C.

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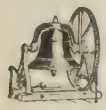

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	Conf.	Total
CALIFORNIA		
Barstow		4
Brea		8
Burbank		6
Chula Vista		14
East Bakersfield		10
Long Beach, Atlantic Ave.		6
Los Angeles, First		65
Grace		20
Hollywood		32
Lincoln Memorial		20
Messiah		51
Mount Hollywood		26
Olivet		28
Plymouth		10
Manhattan Beach		10
Oneonta Park		21
Pasadena, Lake Ave.		36
Paso Robles	20	35
Pomona		40
Riverside		51
San Bernardino		50
San Diego, First		67
Mission Hills		36
Santa Ana		29
Saticoy		14
Shafer		13
Wasco		10
Yucaipa		3
CONNECTICUT		
Beacon Falls	36	58
Danielson, Westfield	5	8
New Haven, First	30	54
Redeemer	24	65
Unionville	7	7
DISTRICT OF COLUMBIA		
Washington, First	24	63
FLORIDA		
Jacksonville	12	20
West Palm Beach, Union	15	27
GEORGIA		
Atlanta, Central		14
IDAHO		
Bruneau	9	14
ILLINOIS		
Chicago, New First		3
DeKalb, First	5	8
Evanston, First		32
La Grange, First	46	72
Peru, First	7	10
Wilmette, First	16	28
IOWA		
Marshalltown		45
MAINE		
Augusta	28	34
MASSACHUSETTS		
Athol	24	33
Attleboro	37	40
Cambridge, Pilgrim	29	40
Prospect		19
Dorchester, Central		21
Lawrence, Riverside	12	12
Lowell, First	40	63
Malden, First	45	56
Medford, Mystic	11	20
Newton Highlands	8	10
Whitinsville, Village	15	17
MICHIGAN		
Detroit, First	7	11
Muskegon, First	19	29
MINNESOTA		
Edina	8	8
Excelsior	3	3
Hopkins	12	15
Minneapolis, Bethany	2	3
Como	2	6
Fifth Ave.	24	31
First	8	24
Forest Heights	9	11
Fremont Ave.	4	8
Linden Hills	16	26
Lyndale	46	75
Lynnhurst	8	20
Minnehaha	12	15
Morningside	12	24
Open Door	3	29
Park Ave.	40	52
Pilgrim	8	19
Plymouth	35	71
38th	27	37
Vine	22	25
Minnewashta	4	4
New Brighton	5	7
Robbinsdale	3	3
St. Paul, Atlantic	1	8
Clark Memorial	14	17
Cyril	2	2
Grace	15	33
Hazel Park	6	10
Olivet	24	31
Pacific	10	16
Peoples	24	36
Plymouth	11	27
Riverview	14	28
St. Anthony Park	12	22
University Ave.		3
St. Paul Park	2	7
Wayzata	28	36
MONTANA		
Baker		35
NEW HAMPSHIRE		
Laconia	18	42
Pittsfield, First	7	8
Rochester, First	18	26
West Lebanon	8	9
NEW YORK		
Brooklyn, Bushwick Ave.	59	69
Ocean Ave.	39	59
Wantagh, Memorial	10	22
OHIO		
Cleveland, Highland	40	67
Cleveland, Pilgrim	51	59
East Cleveland	37	57
Elyria, First	12	19
Sandusky	15	25
SOUTH DAKOTA		
Spearfish	18	25
TEXAS		
Dallas, Central		36
VERMONT		
Burlington, First	35	64
Montpelier, Bethany	42	44
Randolph, Bethany	50	91
West Brattleboro	8	9
WASHINGTON		
Seattle, Alki	10	29
Beacon Hill	13	14
Columbia	50	70
Fairmount	4	4
Fauntleroy	12	12
Green Lake	10	20
Mayflower	4	4
Pilgrim	14	15
Plymouth	81	140
Prospect	20	33
University	27	53
Almira	9	11
Spokane, Lincoln Heights	10	14
Plymouth	2	2
Westminster	13	33

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With the Schools and Colleges

Commencement at Yale Divinity

This year commencement at the Yale Divinity School falls on the second of June. On Sunday afternoon, June 1, the baccalaureate sermon will be preached in Marquand Chapel at 2.30 P.M. by Prof. Robert Seneca Smith, Ph.D., of Smith College, who has been assisting Prof. L. A. Weigle in the Department of Religious Education. The sacrament of the Lord's Supper will be administered at the close. On Monday the graduating exercises will be held in the Chapel at nine o'clock. Addresses will be made by Professor Porter for the faculty, and by R. V. Conard, R. J. Tamblyn, P. H. Vieth, and W. J. Warner for the graduating class. The alumni luncheon, which is provided without charge for the alumni of this and other theological seminaries, will be served in the President's reception room at Woolsey Hall. Those who plan to attend should signify their intention to Dean Brown, in order that seats may be reserved. This will be followed by a reception to the graduating class, their friends, and the alumni in the Quadrange and by the various class reunions. As far as possible, rooms in the Divinity Halls will be provided for the alumni for Monday night. Applications should be made to the superintendent, Mr. E. P. Merriam. All events are scheduled for Eastern Standard time.

Events To Come

CONNECTICUT YOUNG PEOPLE'S CONFERENCE, Connecticut Agricultural College, Storrs, Ct., June 27-July 7.

UNION MATERNAL ASSOCIATION, 63d annual meeting, Wakefield, Mass., May 22, 11 A.M. and 2 P.M.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

State Conferences

COLORADO, Colorado Springs, June 20-23.
INDIANA, Michigan City, May 13-15.
IOWA, Iowa Falls, May 20-22.
MASSACHUSETTS, Brockton, May 19-21.
MICHIGAN, Charlotte, May 20-22.
MINNESOTA, Faribault, May 13-15.
NEW HAMPSHIRE, Durham, May 13-15.
NEW YORK, Richmond Hill, May 20-22.
OHIO, Wellington, May 13-15.
PENNSYLVANIA, Edensburg, May 20-21.
SOUTH DAKOTA, Clark, May 15-18.
VERMONT, Woodstock, May 13-15.

Northfield Summer Conferences

YOUNG WOMEN'S CONFERENCE, June 20-28.
WOMEN'S INTERDENOMINATIONAL HOME MISSION CONFERENCE, July 7-14.
CONFERENCE FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES, July 14-22.
CONFERENCE OF RELIGIOUS EDUCATION, July 23-Aug. 1.
GENERAL CONFERENCE OF CHRISTIAN WORKERS, Aug. 2-18.
CHRISTIAN ENDEAVOR INSTITUTE FOR MASSACHUSETTS, RHODE ISLAND, CONNECTICUT AND VERMONT, Aug. 18-25.

Missionary Education Conferences

BLUE RIDGE, N. C., June 27-July 7.
ASILOMAR, CAL., July 11-21.
OCEAN PARK, ME., July 1-10.
LAKE GENEVA, WIS., July 25-Aug. 4.
SILVER BAY, N. Y., July 5-15.
SEABECK, WASH., July 25 or 26—Aug. 4 or 5.

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Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

LUCY BALDWIN CATLIN

Died in Hill, N. H., April 24, 1924, of pneumonia, Lucy Baldwin Catlin, wife of Major E. H. Catlin, U. S. A., daughter of Cyrus Baldwin, formerly of Meriden, N. H.

In former years she was active in religious work at army posts, and for twenty years had been leader of the choir and organist in her church in Hill. No good cause failed to have her interest and assistance. No one left her home without carrying away the impression of a sympathetic heart, and she was a real mother to some needy souls, especially to some brought to her by the associations of her own children.

Surviving her are four children, Mrs. Christian Groezinger of Presque Isle, Me.; Rev. Harwood B. Catlin, missionary under the A. B. C. F. M. at Johannesburg, Africa; Charles E. Catlin, Pittsfield, N. H.; George S. Catlin, Boston, Mass., and a sister, Mrs. Esta E. Chaffee, of Hill.

E. H. C.

HENRY H. MERRIAM

Henry H. Merriam was for fifty-five years a deacon of Old South Church, Worcester, Mass. It is not too much to say that Deacon Merriam was the most prominent as well as the most-loved layman of Worcester. He left a record for faithful service which stands as a shining mark. During the first forty years of his long service as deacon he did not miss a Communion service. Kind and generous to a fault, always free with his time and his money to help the needy, he was a loyal supporter of his church and its pastors, and he was primarily responsible for the location of the magnificent edifice which houses Old South today. His life was filled with good deeds and his devotion to his Lord was most marked. Of him it may truly be said, "Blessed are the dead which die in the Lord—that they may rest from their labors: and their works do follow with them."

Deacon Merriam passed to his reward on March 26, and the funeral was held in the First Church, Old South, of Worcester, on March 2 and was conducted by the pastor, Rev. Fred Ala. MacDonald.

Mr. Merriam was born in Randolph, O.. o, March 1, 1841. He came to Worcester at a very early age, and became identified with the Crompton & Knowles Loom Works, being secretary of the corporation for forty years. In 1863 he was married to Marielle E. Harlow, of Shrewsbury, Mass., who with his two sons, Wilton H., of Worcester, and Arthur H., of Pasadena, Cal., survive him.

FRED THERON KNIGHT

Fred Theron Knight, of Melrose Highlands, Mass., who passed away April 14, was born in Charlestown District, Boston, Aug. 12, 1859. Mr. Knight was educated in the Charlestown public schools and in the Boston Latin School, entering Harvard College at the age of 17, and graduating with the class of 1881 at the age of 21 years (*cum laude*). He was graduated from Harvard Law School in 1884. He was associated with the law firm of Hammond & Pope during his law school course and was offered a partner-

(*Continued on page* 639)

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Organized and conducted in the interest of the denomination for the publication and distribution of *The Congregationalist,* church school equipment, quarterlies, lesson text-books, teachers' magazines, children's and young people's weekly papers, and books for home and church use, with bookstores at Boston and Chicago.

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WOMAN'S HOME MISSIONARY ASSOCIATION, Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

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MASSACHUSETTS HOME MISSIONARY SOCIETY, constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID. Solicits gifts from churches and individuals, also bequests. C. L. Zeigler, Treasurer, 1257 Columbus Ave., Roxbury, Mass. Apply for aid to F. E. Emrich, Congregational House.

THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. S. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

Connecticut Societies

THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

ANNUAL MEETING

American Congregational Association

The annual meeting of the American Congregational Association, will be held in Room 500, Congregational House, Boston, on Monday, May 26, 1924, at 12 o'clock noon, to hear and act on the reports of the officers and committees, to elect officers for the ensuing year and to transact any other business that may legally come before it.

THOMAS TODD, JR., *Sec.*

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Incorporated 1829 — Reorganized 1922

Boston Seaman's Friend Society, Inc.

This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailor's Home and Institute at 507 West Street, New York City.

Loan Libraries ($25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* ($1.00).

Shipwrecked and destitute seamen aided.

SUPPORTED by contributions and legacies.

JOHN B. CALVERT, D.D., President; GEORGE SIDNEY WEBSTER, D.D., Secretary.

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American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

(*Continued from page* 637)

ship, on being admitted to the Suffolk County bar, shortly after graduation. This offer he declined and opened an office of his own in Pemberton Square, where he enjoyed a growing and lucrative practice for eight years. He became one of the active leaders in the Christian Endeavor Movement in Massachusetts and soon felt impelled to give up the law for the ministry.

In the autumn of 1892 he entered Hartford Theological Seminary, graduating in 1895, and was given the two-year fellowship abroad. This he relinquished on account of an invalid mother, whose sole care he was. He was the organizer and founder of the Park and Downs Congregational Church in Wollaston, Mass., this being his first pastorate. Other pastorates were Stamford, Ct., Northbridge, Mass., Harwich, Mass., and College Church, Durham, N. H. On account of failing health he give up his Durham parish, and made his home for a time in Lancaster, Mass. In 1921 the family moved to Melrose Highlands and Mr. Knight again engaged in the practice of law and was associated with Frank M. Forbush, 53 State St., Boston.

Mr. Knight was married June 29, 1898, to Miss Cara Hanscom of Wollaston, and is survived by his wife and one daughter, Miss Helen Knight. Though engaged in the law, Mr. Knight's heart was in the church, and as a member of the Melrose Highlands Congregational Church rendered a most valuable service to pastor and people and is held in universal esteem by the entire community. He was a useful citizen. Certainly, one of the least selfish of men, ever loyal, honorable and straightforward in his dealings with his fellows, uniformly courteous, a profound scholar, a wise and painstaking advocate, a premier preacher of the Gospel of Christ.

The funeral took place on April 16. Rev. John J. Walker, D.D., a friend of many years, and John O. Paisley, pastor, officiated. Interment was in Mount Auburn Cemetery. J. O. P.

The Arbor Day Shower

(*Continued from page* 626)

he chuckled. "Boys' stuff his brother left when he went to college. What's this at the bottom?" More fumbling, and out came a fine coyote rug.

"To lay before the fireplace in The Wigwam," decided Bettina, instantly.

The very morning of Arbor Day an important package came to Bettina. With great self-sacrifice she dedicated the contest prize to the new library. The two books were Chapman's "History of Colorado," and Enos Mills's "Wild Life in the Rockies."

In the spruce-bowered Wigwam gathered all of Pine Crest that starry evening of the shower, and nobody was stylishly tardy. There was a refreshing rain of coins, and a sizable stack of books besides. The little bald druggist was quaintly attired as the beloved "Wizard of Oz." Bettina's father, a whimsical, very tall man, marched about undisguised as "Daddy Long-Legs." Wooly Lamb displayed a home-made wagon of the schooner variety which Beth guessed to be his "Covered Wagon." Julia Randall kept informing every one that she was quite gentle, and finally Miss Eunice remembered "Gentle Julia." Her brother, Oliver, went through comical contortions, declaring he felt like a corkscrew, before Bettina thought of "Oliver Twist"; and the wee curly-headed Lamb was, of course, "Pollyanna." Droll Mrs. Carey came with downy chicks in a basket,—"Mother Carey's Chickens," to be sure.

Beth spent what was left of the night with Bettina, who tumbled into bed jubilant, her tireless mind racing ahead to further achievements. "Well, the shower is over," she rejoiced, "and the infant tree planted. Now to see that it grows!"

"Mercy!" yawned weary Beth. "Let's leave it alone till morning, anyway."

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The Congregationalist

Continuing
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"Do you know how the rats get in here?"

"Naw!"

"Uh-huh."—*Black and Blue Jay.*

The new chauffeur was extremely reticent. In fact, his mistress thought him bashful.

"Won't you tell me your last name, John?"

"No'm; just call me John."

"Well, may I know what your last name is?"

"No'm; you'd better not."

"I insist upon calling you by your last name!"

"All right, then. Call me Darling."—*Columns.*

SERVICES FOR CHILDREN'S DAY

Better begin now to prepare for

Children's Day, June 8, 1924

We can supply everything but the Committee and the Children

The new program issued this year is entitled:

THE CHURCH AND THE CHILDREN

By ELIZABETH COLSON

This service is fully up to the high standard set in previous years. It may be secured without cost from the Congregational Sunday School Extension Society, by all schools taking an offering for the support of its work. Price when not furnished in this way, $6.00 per hundred. We can also supply the following services prepared in former years:

LET THE CHILDREN COME
THE LORD'S PRAYER

Price, each $6.00 per hundred

BIBLES FOR CHILDREN'S DAY

Do you remember that Children's Day when you were handed a Bible by your Pastor, with your name in gold on the cover? Probably you have that Bible yet. Now it is your turn to order Bibles from the PILGRIM PRESS to give the children in your church. The following are popular numbers for this purpose.

A 10% discount is allowed from the prices given below

American Standard Version—Revised

135 Genuine leather, overlapping edges, title in gold, red under gold edge, illustrated in color, maps and helps. Large minion type. Size, 4 × 6 inches. **$3.00**

49ML Genuine smooth, dark maroon leather, overlapping edges, red under gold edge, ruby type; 32 full page illustrations. Proven choice of the children. Size, 3½ × 5⅝ inches. **$2.50**

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J45 Leather binding, divinity circuit. 4,000 questions and answers, ideal aids. Self-pronouncing. Size, 7¼ × 5 inches. **$3.10**

9109 Keratol binding. "Little Folks Scholars." Clear cut type, simplified helps, pictures, maps. Self-pronouncing. Size, 5½ × 3¾ inches. **$1.95**

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